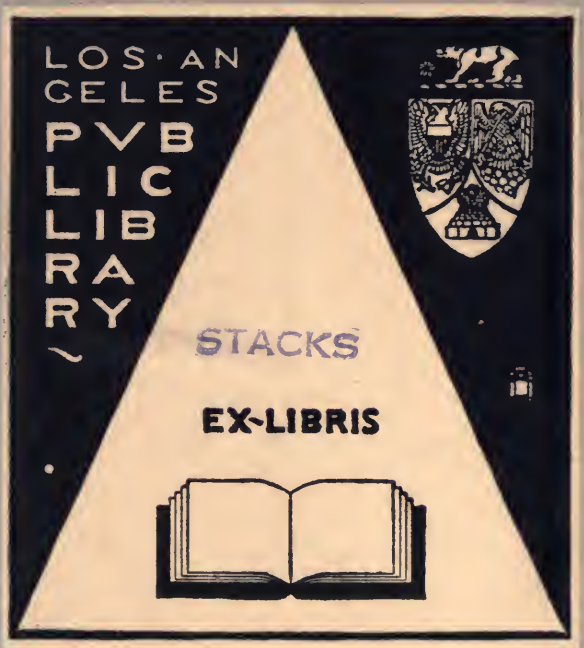


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# THE WORK AND WORDS

OF THE

# NATIONAL CONGRESS OF MOTHERS

(FIRST ANNUAL SESSION)

*HELD IN THE CITY OF WASHINGTON, D. C.,*
*February 17, 18, and 19, 1897*

INCLUDING THE JOURNAL OF PROCEEDINGS,
THE ADDRESSES AND DISCUSSIONS,
AND OTHER MISCELLANY OF
THE MEETINGS

SERIAL

PUBLISHED BY ORDER OF
THE NATIONAL CONGRESS OF MOTHERS

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# PREFACE.

THIS Report of the Proceedings of the First National Congress of Mothers, held in Washington, D. C., February 17th, 18th, and 19th, is offered to the public with the statement that from this initial conference much that will prove of inestimable value to the work was learned which will doubtless inure to the greater welfare and wider influence of future Congresses. Truly grateful for the hearty response which was manifest by the large attendance drawn from all parts of our country, the report is printed as a slight token of our appreciation for the generous co-operation of the clubs, organizations, and individuals who came, some of them from great distances and at great expense, to attend the Congress. The enthusiasm and inspiration of the meetings were largely due to the constant presence and undivided attention of these delegates. Aside from their numbers, the large correspondence with those who could not come and yet who wish to know of the Congress, what was said, what was done, and what is *to be* done, furnishes us with still a second and larger audience.

For the benefit of all these the report has been prepared. The special essays and the extempore addresses have been gathered together and stand classified in this volume, that they may become a ready reference for clubs studying upon parallel lines. The programme as presented at the Congress is reprinted here, not omitting the appropriate and beautiful quotations which adorned its pages. In the Appendix may be found a commentary on the Congress, since it is impossible to enlarge the report sufficiently to include all of the excellent words delivered in the side conferences. Stenographic reports were not made at these branch meetings, but a few papers were submitted, which the Board of Officers may sometime decide to print as leaflets for distribution on demand.

There may also be found in the Appendix the resolutions which were adopted by the board and the delegates at the close of the Congress; the Declaration of Principles of the Congress and some plan of organization, with a promise of further details to be sent out on application in the early fall; the List of Delegates with addresses; also of clubs and organizations having departments of study germane to the purposes of the National Congress of Mothers.

The results of the first Congress of Mothers were more than gratifying. That the effort was a grand one all were agreed. If, in any particular, expectation was disappointed, if the report of proceedings be in any respect open to criticism, we ask the reader to remember that in each and every instance only the noblest and most disinterested motives have actuated all who have participated in this work, from the inception of the idea by the President, Mrs. Theodore W. Birney (who first presented the outline of her plan before the New York Chautauqua of 1895) to the last speaker on the programme of the Congress.

Miss Janet E. Richards, of Washington, D. C., at Mrs. Birney's request, read the first official call to the Mothers' Congress before the biennial of the General Federation of Women's Clubs at Louisville, Ky., on May 28, 1896.

A similar call was presented by Mrs. Ellen A. Richardson before the Home Congress at Boston in October, 1896.

In addition to these specific calls, circulars and press notices were kept constantly before the public until the Congress convened, when those who came to listen and to serve gathered in such overwhelming numbers that no one building in Washington could hold them all.

The power that worked this result was the power of love and the might of need. That same power still sways and the needs are yet unsatisfied.

In a spirit of love and helpfulness we therefore send forth this record of the First National Congress of Mothers, trusting that it may find a responsive echo in all hearts, and that a higher wisdom may guide us to a fuller fruition in the future work of the National Congress of Mothers.

*May, 1897.*

# OFFICIAL CALL TO

# FIRST NATIONAL CONGRESS OF MOTHERS.*

THE First National Congress of Mothers will be held in the Banquet Hall of the Arlington Hotel, Washington, D. C., February 17, 18, 19, 1897. Washington has been selected as the most fitting place for such an assemblage because the movement is one of national importance, and because the city offers many advantages in other ways.

The originator of the present project, believing in the necessity for organized and earnest effort on the part of the mothers of the land concerning questions most vital to the welfare of their children and the manifold interests of the home, presented the subject at some of the Mothers' Meetings at Chautauqua in the summer of 1895. The earnest enthusiasm with which it was received made it evident that the thought needed only to be disseminated in order to be quickly accepted and acted upon by hosts of conscientious, thinking women throughout the world, and to result in a centralization of their power toward the accomplishment of great and necessary reforms in the interest of humanity.

It is universally admitted that feminine influence has been a mighty factor for good in all ages, and therefore incalculable benefit may be expected from the assembling of many women for the interchange of views and the study of home problems which can be solved by woman alone.

* The above contains the subject matter of a leaflet distributed throughout the country prior to Feb. 17, 1896, and is printed in response to many inquiries concerning the initial steps toward the organization of the National Congress of Mothers.

It is proposed to have the Congress consider subjects bearing upon the better and broader spiritual and physical, as well as mental training of the young, such as the value of kindergarten work and the extension of its principles to more advanced studies, a love of humanity and of country, the physical and mental evils resulting from some of the present methods of our schools, and the advantages to follow from a closer relation between the influence of the home and that of institutions of learning. Of special importance will be the subject of the means of developing in children characteristics which will elevate and ennoble them, and thus assist in overcoming the conditions which now prompt crime, and make necessary the maintenance of jails, workhouses, and reformatories.

These matters will be presented to the Congress by men and women foremost in such work and whose names are everywhere known and revered.

As the time intervening between this and the Mothers' Congress is comparatively brief, it behooves all who feel an interest in the cause to be up and doing. The plan of procedure is simple. Every city and town and village has its organizations and clubs for various purposes. Let each one of these call a special meeting and form a mothers' club in which all can unite. We will furnish, on application from the secretary of such clubs, suggestions which may prove helpful in the conduct of the meetings, which should be held every week for awhile, if possible, in order that the need for this work may be clearly set forth and that delegates may be decided upon for the National Congress in February. It is desired that all who can will attend the national meeting; but as it is possible that only a minor proportion of the mothers will be able to come, it is essential for each organization to send at least one delegate, who can carry back a detailed account of the meetings, and be prepared to instruct the home club in the methods to be pursued for ensuing years, it being a part of the plan to have the national organization hold regular annual meetings hereafter.

It is our expectation to have such a gathering of representative workers for the benefit of the human race that the divine fire of their enthusiasm will warm the hearts not only of all

mothers, but of all mankind, to an appreciation of the sacred obligations owed to the race through the children of to-day and the generations to come. Among these will be many who are not mothers, but who, through their works, have shown themselves possessed of the maternal instinct in its highest and holiest sense, and who will therefore be most welcome.

Everything will be done to make the expenses of those attending the meeting as light as possible. Application has been made to the various railway associations for reduced rates, advice of which will be sent later. Special rates will be given by the hotels, suitable boarding places at reasonable prices will be secured in advance by the local committee, and many houses will be open for the entertainment of delegates as guests. The immediate expenses incident to the practical inauguration of this great project have been provided by a friend of the movement.

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# THE FIRST
# NATIONAL CONGRESS OF MOTHERS,

FEBRUARY 17, 18, 19, 1897.

BANQUET HALL, ARLINGTON HOTEL,
WASHINGTON, D. C.

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Mrs. H. W. Fuller.
Mrs. A. A. Birney.
Mrs. William L. Wilson.
Mrs. James H. McGill.
Mrs. Harriet A. McLellan.
Mrs. Henry J. Finley.

---

*"A baby: a tiny feather from the wing of love dropped in the sacred lap of motherhood."*

WEDNESDAY MORNING, 10 O'CLOCK.

I. Prayer.
Rev. W. H. MILBURN.

II. Address of Welcome.
Mrs. THEODORE W. BIRNEY, Washington, D. C.

III. Response.
Mrs. MARY LOWE DICKINSON, New York city.

IV. Reception by Mrs. Cleveland at the White House.

*"The destiny of nations lies far more in the hands of women—the mothers—than in the possessors of power."*

*"It is impossible to give a sound intellectual education to a child who has not a true moral development: and a child can not have that who is separated from other children and led to imagine himself as having a superior nature."*

## WEDNESDAY AFTERNOON, 2:30 O'CLOCK.

I. Mother and Child of the Primitive World.
Frank Hamilton Cushing, Washington, D. C.

II. (*a*) Mothers of the Submerged World;
(*b*) Day Nurseries.
Mrs. Lucy S. Bainbridge, New York city.

III. What the Kindergarten means to Mothers.
Miss Amalie Hofer, Chicago, Ill.

IV. Parental Reverence as taught in the Hebrew Homes.
Mrs. Rebekah Kohut, New York city.

## WEDNESDAY EVENING, 8 O'CLOCK.

I. Mothers and Schools.
Mrs. W. F. Crafts, Washington, D. C.

II. The Value of Music in the Development of Character.
Rev. W. A. Bartlett, Lowell, Mass.

*"True glory consists in so living as to make the world happier and better for our living."*

---

*"A baby: that which makes home happier, love stronger, patience greater, hands busier, nights longer, days shorter, the past forgotten, the future brighter."*

## THURSDAY MORNING, 10:30 O'CLOCK.

I. Devotional.
Mrs. Maud Ballington Booth, New York city.

II. Dietetics.
Mrs. Louise E. Hogan, Germantown, Pa.

III. Mother's Relation to the Sound Physical Development of her Child.
Mrs. A. Jennesse Miller, Washington, D. C.

IV. Reproduction and Natural Law.
Mrs. Alice Lee Moqué, Washington, D. C.

V. The Moral Responsibility of Women in Heredity.
Mrs. Helen H. Gardener, Boston, Mass.

*"Go, make thy garden as fair as thou canst,*
*Thou workest never alone;*
*Perchance he whose plot is next to thine*
*Will see it and mend his own."*

*"Let the very playthings of your children have a bearing upon the life and work of the coming man; it is early training that makes the master."*

THURSDAY AFTERNOON, 2:30 O'CLOCK.

I. The Mother's Greatest Needs.
Miss FRANCES NEWTON, Chicago, Ill.

II. Playgrounds.
Miss CONSTANCE MACKENZIE, Philadelphia, Pa.

III. Some Practical Results of Child Study.
Dr. G. STANLEY HALL, Worcester, Mass.

*"To play, to build, to construct, are the first tender flowers of a child's life."*

---

*"If you would see a reflection of your own life, look at the life of your little child. If you would set a right copy you must follow the life of Christ. Let his life shine through your life and illuminate it, since you will not stand nor fall alone."*

THURSDAY EVENING, 8 O'CLOCK.

I. Reading Courses for Mothers.
Mrs. MARGARET E. SANGSTER, New York city.

II. Presentation of Resolutions.
PRESS COMMITTEE WOMEN FRIENDS, Baltimore, Md.

III. How to Guard our Youth against Bad Literature.
ANTHONY COMSTOCK, New York city.

*"We dream of doing great things when we have need only to be content with doing little things close at hand."*

*"Life is half spent before we know what it is."*

---

*"She is only half a mother who does not see her own child in every child—her own child's grief in every pain which makes another child weep."*

*"Mother is the name of God in the heart and lips of little children."*

FRIDAY MORNING, 10:30 O'CLOCK.

I. Devotional.
Mrs. H. A. STIMSON, New York city.

II. Heredity.
Mrs. W. H. FELTON, Cartersville, Ga.

III. Physical Culture.
Miss JULIA KING, Boston, Mass.

IV. Character building in Education.
Mrs. ELLEN RICHARDSON, Boston, Mass.

V. National Training School for Women.
Mrs. SALLIE S. COTTEN, Falkland, N. C.

*"Character can not be talked into or taught into a child; it must be lived into him."*

*"Do you realize that many habits and much of your baby's character is formed in the cradle?"*

*"Of all the burdens of childhood the greatest and most frequent is that of being doubted."*

*"There is more danger of a parent's hindering a child than of a child's hindering a parent. And the hindering that a parent can do is a thousand times more harmful than any hindering that can be done by the child."*

## FRIDAY AFTERNOON, 2:30 O'CLOCK.

I. Nature Studies in the Home.
Miss ANNA A. SCHRYVER, Ann Arbor, Mich.

II. Importance of bringing the Youth in Touch with Great Literature.
Mr. HAMILTON W. MABIE, New York city.

III. Stories.
Dr. WALTER L. HERVEY, New York city.

*"The child is the hope of the race."*

*"Love is most divine when it loves according to needs and not according to merit."*

---

*"The clearer the thread which runs through our lives backward—back to our childhood—the clearer will be our onward glance to the goal."*

## FRIDAY EVENING, 8 O'CLOCK.

I. How shall the Nation secure Educated Mothers?
Mrs. STANTON BLATCH, New York city.

II. Club Organization:
(*a*) Need of Organization;
(*b*) How Organize?
Mrs. ELLEN M. HENROTIN, Chicago, Ill.

*"It seems wonderful how much the memory retains and how our thoughts can call it all up at different times. A great deal often remains that is useless, and this should be a warning to us to give the child the best that we possibly can."*

*"Nothing, perhaps, has been more misunderstood than childhood."*

MRS THEODORE W. BIRNEY,
CHAIRMAN OF EXECUTIVE COMMITTEE.

MRS. WM. L. WILSON,
CHAIRMAN OF RECEPTION COMMITTEE

MRS. HARRIET A. McLELLAN,
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CHAIRMAN OF COMMITTEE ON TRANSPORTATION

MRS. JAMES H. McGILL,
CHAIRMAN OF ENTERTAINMENT COMMITTEE.

MRS. A. A. BIRNEY,
CHAIRMAN OF COMMITTEE ON ARRANGEMENTS.

230675

*WEDNESDAY MORNING, 10 O'CLOCK.*

## OPENING PRAYER.

By Rev. WILLIAM H. MILBURN,
Chaplain of the United States Senate.

O thou, whose well-beloved Son took the little children into his arms and blessed them and the mothers that brought them, representing the infinite tenderness and compassion of the Almighty and everlasting Ruler of the Universe, we come to thee to-day to ask thy blessing upon this gathering of women from all over our land and from other lands—this gathering to consider woman's deepest problem, highest duty, sweetest grace, divinest benediction. We pray that thine infinite love may swell every heart, kindling an enthusiasm which shall never decline, an enthusiasm for woman's highest work, an enthusiasm that shall manifest itself in the grace and care of the little ones. The mother is the maker of the child's life, the shaper and builder of its destiny.

O God, inspire this gathering of women, and through them, and by the influence of thy Holy Spirit, the women all through this nation, and hence to other nations, until it shall be the glorious crusade of this closing century and at the opening of the next, not the rescue of a tomb from the grasp of infidels who hold it, but the rescue of the cradle of childhood from the evil influences which have encompassed it, and its uplifting, under the benediction of the cross, to the resurrection and the eternal life which are granted unto us all as the children of the most high God.

Keep these women in peace, in health, in comfort, in true wealth, prosper them in their deliberations, and send them to their homes again with the grace and blessing of this great gathering and the influences enkindled by it. We humbly ask all these blessings in the name and through the merits of our divine Lord and Master. Amen.

## ADDRESS OF WELCOME.

By Mrs. THEODORE W. BIRNEY,

President of the National Congress of Mothers, Washington, D. C., February 17, 1897.

Gentlemen and Ladies: In coming before you as the President of the First National Congress of Mothers, it is my pleasure and privilege to extend to each and all of you a heartfelt welcome, and to express the hope that this large and gratifying audience, this more than encouraging response to our universal call, may prove an earnest of the success destined to crown the work to which our best and highest efforts are now consecrated. While I welcome you, I recall the mass of printed matter which has preceded this Congress—I refer to the detailed accounts of this movement which have been presented to the reading public, both through the medium of the daily press and by the means of the literature which has been freely distributed from our headquarters; yet, despite the full and generous statements which have thus been given, the inquiry still comes, "What is the Mothers' Congress? What are its aims and objects?"

Doubtless each one present has some idea, more or less definite, as to the general object of the Congress, but still the question is repeated what and how do we expect to accomplish it.

To answer this and kindred questions briefly and clearly, and at the same time to impress you fully with what we deem to be the importance of this work, shall be my purpose this morning.

First, then, as to our object: The age in which we live is, as every one knows, an age of "movements"—it is a time of specialized work and of organized effort. Every conceivable interest, from the clothing of the Hottentot to the study of occultism, has been the subject of attention, of inquiry, and often of organization.

It has therefore seemed to us good and fitting that the highest and holiest of all missions—motherhood—the family interest

upon whieh rests the entire superstructure of human life—and the element whieh may indeed be designated as the foundation of the entire soeial fabrie, should now be the subject of our earnest and reverent eonsideration. I refer to what is called child study—that broad, deep theme, most worthy, in all its varying phases, of our study and attention, because the fundamental one.

This is a time known pre-eminently in the history of the world as "woman's era." Mueh has been said and written in these latter days about woman's higher edueation and her extended opportunities, so mueh that we have failed to hear the small voiee appealing to us in behalf of ehildhood; yet how, I ask, ean we divoree the woman question from the ehild question? Is not the one the natural, logieal corollary of the other? Let us then consider for a moment some of the needs of ehildhood.

There is good literature, many books and artieles pertaining to child eulture and kindred topies, pre-eminent among them the thoughts given to us by that friend and benefaetor, the great and good Froebel. When a mother in her own home applies what she may learn from these books, reverently studying the threefold nature of the immortal being eommitted to her care, she will acquire the truest, finest culture the world ean offer, and then knowledge will be added to love, mother-patience, and gentleness—attributes whieh transeend all learning.

It is beeause most women have not had the knowledge and training whieh would enable them to evolve the beautiful possibilities of home life that they have in many instanees found that sphere narrow and monotonous.

Now that reform is being effeeted in the domestic department of home by the establishment of sehools where servants can be properly trained, and by the lifting of household and kitehen work from the realm of drudgery to that of sciene, there is a fair prospeet of more bodily rest for mothers, more time for study and reereation helpful to mind and body.

The higher branehes of book learning are well enough for the girl or woman who has the inelination or time for them, but they should be secondary in her education to the knowledge

which shall fit her for motherhood. True, she may never marry, but, as one of the sex on which the care and education of childhood must rest, she should know how with head, heart, and hand to serve the cause of helpless infancy in any emergency.

Is it probable that a boy of twelve, who has had the ideal life of the kindergarten, followed by a course of instruction in which the proper development of the child's nature was made equally important with mathematics, would be a terror to his home? Would he fill his little sister's heart with truly maternal anguish by pretending to torture her doll or drive his little brother to tears and angry words by persistent teasing? "Trifles," people say; but these habits are no trifles in the building of character. All too soon the plastic period of childhood is over, and too often, alas! health, strength of physique, and strength and sweetness of character are sacrificed to indifference in training and education if character building has been subordinated to the so-called cultivation of the mind.

How strangely the world has worked! How at variance with all natural law! For every kindergarten there are a hundred, nay, a thousand prisons, jails, reformatories, asylums, and hospitals. And yet society cries out that there is need for more of these. Are we blind that we fail, as a nation, a State, and as individuals, to recognize the incontrovertible fact that such demand will never cease until we cut off the supply? And does it not behoove us to work with a will and together, that the little ones of to-day may not require such training as civilization offers through its police and courts of law in place of the kindergarten schools.

Reformers are often called visionary because of their expressed belief that rapid changes could be brought about if certain practical plans were pursued. Heredity has been an argument against such views, and yet the medical faculty, once the champion of physical heredity, now claims that "tendency" is the correct word to use, while the world draws a sigh of relief, and the men and women who have carried in their hearts the gnawing fear of inherited evils imbibe fresh courage and listen eagerly to the methods by which the evil tendencies may be overcome.

Children of so-called depraved or vicious parents born into surroundings which develop the inherited tendency to crime should be given a better environment to secure improved results. I could not do better than to quote from Jacob Riis's book, The Children of the Poor. Referring to the wonderful results achieved by means of the Children's Aid Society of New York city, he says: "It is not at the child's past, but at its future, that men look. That it comes from among bad people is the best reason in the world why it should be put among those that are good. That is the one care of the Society. Its faith that the child so placed will rise to their level is unshaken after these many years."

"Human nature" is another fictitious excuse to rapid progress in bettering social conditions. It is claimed with zeal which merits a nobler utterance, "You can't change human nature." How old, how trite the cry, and yet how false! Human nature changes constantly, and if we doubt that it may be changed for the better, a glance at the pages of history will dispel such doubt.

Let us have no more croaking as to what *can not* be done; let us see what *can* be done, and, above all, see that it *is* done.

This is in no sense a sex movement, nor has the appeal to take up this child culture and kindred topics been made to mothers alone. Men have a thousand imperative outside interests and pursuits, while Nature has set her seal upon woman as the caretaker of the child; therefore it is natural that woman should lead in awakening mankind to a sense of the responsibilities resting upon the race to provide each new-born soul with an environment which will foster its highest development.

Our plan of work is exceedingly simple, and is clearly outlined in our pamphlet Suggestions for Mothers' Clubs, which will be found in the literature room in the rear of the hall. We ask all those who have not carefully read this circular to do so, if possible, before the afternoon session.

There are many in this audience who have come a great distance to attend this First National Congress of Mothers, while many of you are from neighboring cities. That this Congress (which we all feel must mark an epoch in the individual lives

of those at least who attend) has been possible is due to the noble generosity of a woman whose intellectual grasp of humanity's greatest needs have numbered her for many years among America's truest philanthropists. I refer to our first Vice-President, Mrs. Phebe Hearst.

You have come with full hearts and high hopes, and with such we greet you. Bachelor or maid, father or mother, you are all most welcome. The love of childhood is a common tie, which should unite us in holiest purpose, and on this common ground of our beautiful national capital let us devote our best efforts during these three days to a prayerful consideration of our highest objects, and go forth determined to bring the work to full fruition.

The women who have for weeks past with tireless energy and enthusiasm given their time and strength to this cause need no words of thanks from me, with such an audience as this facing them, beautiful in its earnestness and inspiration.

The mental attitude of the world to-day is one of receptivity; never before were people so willing to accept new thought from all sources. It has been truly said, "To cure was the voice of the past; to prevent, the divine whisper of to-day."

May the whisper grow into a mighty shout throughout the land until all mankind takes it up as the battle cry for the closing years of the century. Let mothers, fathers, nurses, educators, ministers, legislators, and, mightiest of all in its swift, far-reaching influence, the press, make the child the watchword and ward of the day and hour; let all else be secondary, and coming generations will behold a new world and a new people.

Untiring, universal, individual effort, with such organization only as may prove helpful, will build a bridge upon which struggling humanity may safely cross into a new land, leaving forever the old, with its unending reformatory movements, its shattered homes; and the keystone of that bridge will be maternal love, while in that fair domain the splendid edifice of the new civilization will bear the corner stone of home.

# RESPONSE TO ADDRESS OF WELCOME.

By Mrs. MARY LOWE DICKINSON,
President of the National Council of Women, New York City.

During the journey to Washington the question arose, "How many minutes will be granted for the response to the welcome offered by the Congress of Mothers to us pilgrims from near and far?" In my own mind I answered, "It will require every minute of the whole three days, and then we shall go home laden with a burden of unuttered thanks."

A response to such a royal welcome as has been given us is not to be conveyed by any mere utterance of words. It should rather be counted out by separate heart throbs, beat on beat, or, better still, our appreciation and gratitude should be measured by the new thoughts we gather, the new inspirations we receive, the new plans we evolve, the new lives we touch, the new hopes or purposes we bear away. Since these things can only be measured at the time of parting, perhaps this word of thanks should have been one of the last instead of one of the first words on your programme. Indeed, it is a question whether it might not properly have been deferred altogether until your next convention, since no adequate thanks can precede an accurate knowledge of how much we have to be grateful for, and that we never shall know until the results of this Congress have been wrought out by a multitude of mothers, and by varied methods, in countless distant homes.

Believing, therefore, that the future holds possible opportunities for better utterance than mine can be to-day, I yet am glad to speak, in behalf of these guests who are here before you, and of many times as many more from the North and the South, the East and the West, who, regretting that they can not be here in person, yet would offer most cordial greetings and assurances of all good will and sympathy with the objects and desires of the Congress. These objects of the National Congress of Mothers are largely common to our common womanhood. The feast

to which you have invited us is primarily a feast of recognition. It is a welcome to the same spirit that has inspired this gathering, whether you find it as the chief impulse in organized movements or as the underlying motive of individual effort. And the gracious courtesy that has welcomed us personally to your firesides has offered also that higher hospitality that welcomes our thoughts, our convictions, our theories, and our opinions by making them equally at home with your own. And in that fact is an assurance of results from this Congress such as could arise from nothing but frank interchange of thought on the part of lovers of a common cause.

As women, as mothers especially, we would fain see better things in the future that is to be the inheritance of our children, and we are constantly rejoicing in the fact that our civilization shows that there never before was a time when at the heart of every movement, large or small, lay such consideration for the welfare of human beings as to-day.

Notwithstanding this, we are forced to admit that the whole world groaneth and travaileth in pain. Until now the problems of education, of labor, of philanthropy, of politics, of religion beat against the heart of humanity as they beat against the heart of Christ in that far-away day when they questioned how in the midst of the world's great misery could come the kingdom of God. And, as we have all recognized, down through the centuries there has come no better answer than that which shone in the face of a little child whom "Jesus took and set in the midst."

Amid the maze of manifold theories and schemes for human betterment the idea has been growing that the answer to the crowding problems of the race lies in the conditions and possible development of the childhood of the race, and every organization and every institution has begun to give its share of attention to the development of the child. Yet it has remained for this new society to "take the child and set him in the midst," making him who is already the center of love the center of strong endeavor, the key to the closed gates of our highest progress, the heart and soul of our hope that the world, becoming as a little child, may yet enter the kingdom of God.

The spirit that inspires this Congress is near akin to that which, permeating home and church and social life, has been making women write over the portals of their hearts not only "Whatsoever things are stylish," but "Whatsoever things are helpful, whatsoever things are pure."

It is the mother heart that has shown itself in the unprecedented growth of philanthropic movements, in the vigorous grip now being felt upon the problem of poverty and pauperism, in the loving sympathy with sickness and suffering, and in its recognition of the starving and blunted æsthetic tastes of the masses. It is that spirit that is answering to the cry of the womanhood and childhood of other lands by thousands of tender voices and myriads of helping hands. And do we ask more when it has already made women the foster-mothers of every moral movement of our time? Yes, more; and if this new society justifies its right to be, we shall see a day when the outstretched hands of mothers shall make an orphanage for the whole world's childhood, and their beating hearts will form a bulwark against every tide of evil that, threatening, dares to creep to the threshold of our homes. This being true, no cloud of prejudice or precedent should hold back our eyes from the vision, or our hearts from bidding this new organization God-speed. It is no child's play which has been undertaken.

In considering questions that touch the welfare of the race, the mind naturally dwells upon those that emanate from the spirit and action of men; the world looks at manhood for the destruction of its evil and for the salvation and development of its good. Behind the everlasting principles of righteousness with which we see our life permeated stands the living man. Behind the man, the environment, the history, the tradition, the circumstances, the education, the comradeship and experience of youth. Behind all these are the influences of childhood, motherhood, and the home. Behind the home and child stands the mother. Here we are at the secret and heart of humanity. Now we know the beginnings of manhood. Mental scientists tell us that the mind receives more impressions in the first few years of childhood than in all the after years of life. During this earlier period the mother has her boy. Soon enough the

world takes him, but it is her voice and her eye and her touch that are upon his mind and heart during these formative stages of being. In after years he may drag the chain of her words and her tender care and her love and her prayers through the dust and mire of every degradation, but he can not break all these links. Soon or late he will feel them tugging at his heart and drawing him childward and Godward. The man may hold the destiny of the nation in his hands, but the mother holds the destiny of the man.

Co-operation is the watchword of the century. Not all old sayings are true, nor are the oldest sayings the truest, but there is both ripeness of years and power of truth in the common adage that "In union there is strength." Women are proving it by combination for the moral welfare of the young, for home protection, for supremacy of spiritual influences—for whatever, in short, arouses their sympathies, stimulates their aspirations, or offers a prize to their hopes.

With men the power of co-operation is felt primarily in outward and material things; with women, in inward and spiritual concerns. Men unite in enterprise with other men who can supply the necessary capital; women with other women who can supply the necessary sympathy, and the energies to produce practical results are required by both.

Concerning the influence of motherhood, we often hear it quoted that "the hand that rocks the cradle is the hand that rules the world."

The truth of the saying would be more impressive if the world to be ruled in each generation were the world that is in its infancy. At that stage rocking and ruling are synonymous, for the soothing that keeps the subject sleeping is giving it its best chance to grow. Later on it is not soothing and sleeping that are needed, but everything to waken faculties, to guide tendencies, to check the lower, to develop the higher nature.

The mother, to remain the ruler, must also be the leader. The impatient march of young and eager feet will not keep time to the strains of lullaby. The hand that tenderly, through fretful days and wakeful nights, kept her kingdom in the slumber of peace must be able to grasp new scepters if she would rule

the new world, that would not be kept in its cradle, however sweet her song.

In this new day of earnest study, when we too are being shown "the kingdoms of the world and all the glory of them," the mother's kingdom, whose beauty and power have rarely been measured or displayed, is claiming its due of attention and thought.

Science, education, art, social life, philanthropy, economics, have each their kingdom and their rulers and their laws. Motherhood, that underlies and overshadows all, has been the most neglected of them all. It is time that they who enter its sacred borders knew the greatness of their inheritance, the glory of its possibilities.

To know her child's real inward life, his inherited tendencies, tastes, habits, temperament, temptations, aspirations, as she knows the outward facts of his existence, is not only the mother's sacred privilege, but her high obligation—to know herself in order that she may know her child, and the measure of her self-knowledge is the measure of her sense of responsibility. If you doubt that statement, that mothers will accept responsibility and opportunities up to the limit of their knowledge, try to enlist women in hearty co-operation in noble work for humanity. You may find possible failure to appreciate either the wide extent, the profound importance, or the exalted possibilities of your plan. You may find lack of experience, no adequate apprehension of true conditions of need and supply, mistaken views as to methods of work, misguided, impulsive, and ill-considered action; but rarely, if ever, will you find resistance to sincere conviction or withdrawal from manifest right.

Yet history and observation and experience have taught mothers a few facts. They saw on every hand evils that threatened the nobility and purity of their boys, and they have learned the fact that no government ever rouses itself to restrain an evil, to correct a wrong, or to restore a right until driven to do so by the demand of the people.

Another significant fact is this, that the people will never make an effective demand for reform along any line until to the majorities the need of change is apparent.

Another fact is that the need of reform can only be made apparent to the many by the investigation of truth and the dissemination of knowledge on the part of a few.

And another fact is that the few rarely, if ever, begin to investigate evils or to disseminate truth concerning them until they have grown to the proportions of gigantic wrongs.

When a national evil becomes a national disgrace, we women speak of it as a burning shame. That ought to mean that the iniquity, which alone makes the shame of things, is under the power of a consuming or refining fire, and that sooner or later it will be purified or it will be destroyed. Such a fire may fail to bring us to sackcloth and ashes, but a burning thing emits light and shows depths of misery and guilt such as at another stage of iniquity would never have been revealed.

As down through the centuries one wrong after another has moved on into this catalogue of burning shames, there has always been found a few brave mothers to stand beside the men who were servants of their country and lovers of their kind and to light their torches in the burning, and to go forth bearing their light into the world.

So, when evils crept in that defiled and polluted religion, there were goodly mothers among the promoters of the Reformation. So, when British tyranny threatened colonial liberty, there were mothers among the promoters of the Revolution. So, when illiteracy has seemed to blunt and paralyze the power of the people, mothers have stood among the fathers as evangels of education. So, when the tide of intemperance rises till it sweeps across our thresholds and threatens the children in the cradles, mothers are first among the pioneers of protection.

Over and over again in the course of our national existence has the same fact reappeared. We never grapple with beginnings. As a people, we never put forth our strength against evils when they are small. We feel ourselves to be a nation young and strong, and, like David, we are not going to the brook for smooth stones for any but a giant worthy of our sling. Not a serpent that has ever stung us, corrupting our national life with its poisonous touch, but could have been crushed in its infancy—

even if men had thought it beneath their notice—by the lifting of the woman's heel.

And in that final clause we have the alphabet, from which may be spelled the story of our country's future weal. Let the present wrongs and evils result as they may. Let them grow to be even greater than they are. If each American mother can rear her boy to see the giants in all their hideousness, and to feel that he is to be the hero that is to help to overcome them one by one—if she can help him choose the smooth pebbles of truth that the current of swift-running events will always supply, teach him to hold the sling of courage with steady hand, then we shall have a foundation that would make the mother's kingdom ever after sure. They will meet the obligation.

Let the opinion that possibly a mother's temper, spirit, degree of cultivation of mind and manner, her thoughts, prayers, loves, may influence her child give way to the conviction that they do and must inevitably shape it for evil or for good, and we have given woman the strongest incentive to cultivate in her own character "whatsoever things are true and lovely and of good report." What surer death to envy, vanity, malice, meanness, fretfulness, and all the horrible brood of passions that nest out of sight in many a woman's life than to know that the whole black-winged flock will make home in the white soul of her child?

We are busy in these days with our provisions that the next generation of mothers shall be a generation that has a college training, a man's knowledge of books. Only those of us who knew what it was to knock, and then to plead, and then to batter at the brazen doors of prejudice that shut us out of college, clamoring for our right to the knowledge that was denied, know how rightly to estimate, rightly to encourage, rightly to rejoice that our coming mothers may enter freely as they will.

But the world's childhood should not wait for that next generation to rear its children by the help of its better knowledge of books. The living book is open to the mother to-day. The child is here, its young life asking for bread upon which it can grow bravely up to the full stature of the perfect man. It asks for fish caught in our widespread nets of true knowledge,

for fish in whose mouths shall be found the coin which they will need for the tax which life makes on every soul.

How much of the hardness of heart, think you, in the manhood of to-day, how much of the slimy sinuosity of our political life, how much of the wriggling inconsistency of character that marks life in high places, how much of the hiss and sting that awaits the highest endeavor and the noblest aspirations are due to the fact of a persistent diet of serpents and of stones?

What, then, would we have? First, that women, mothers especially, who are becoming students of everything else under the sun, become students of childhood and students of every system, scheme, plan, and practice for the development of the body, mind, and character of the child; not that the students of to-day shall make good mothers, but that the mothers of to-day shall make good students. It is the one thing of universal interest to the present, of universal importance to the future of the individual, of the nation, that the women of to-day accept, as their divine responsibility, the childhood of to-day.

I am not unmindful of the objections that arise to the mind already accustomed to the idea of letting their own grow up and out and away into a life the mother can but share through her affections and her prayers.

There is no time, we say; but there *is* time for the Shakespeare and Browning clubs, and the social world and the missionary society, and the Daughters of the Revolution, and the household, and the father of the children. Yet how the flavor of it all turns to ashes on the lips when the boy—*our* boy—belongs to the world or to the wine, or to the life that is not life but death, and is no more our own! In the bitterness of such hours mothers speak the truth, if the anguish is not so deep that they can not speak at all: "No one knew him as I knew him. He ought to have had this influence and that guidance and that help along the way."

And that utterance is the very truth of God concerning the motherhood and childhood of to-day. No one knows them as we know them, and no one should and no one can; and, knowing through our hearts what they are and what they need, it is for us so to strengthen the life of knowledge and of thought

that we shall walk beside them all the way, and to study to strengthen all influences that may avail for their good, that the true education may result in such citizens and patriots, such men and women as we shall be proud to call our daughters and our sons.

The childhood of the land is in the hands of the mothers. The father's own life is too absorbing to allow much training in principles or practice during the formative years. Multitudes of good men so trust the good women who are their wives that they leave their boys almost entirely to their guidance until they are young men.

Said a man of prominence: "My wife has it all her own way with our boys. She can shape them as she will. If they come out with their mother's principles and their father's politics, they will be all right for this world and the next."

And yet the pitiful fact was that the mother's principles and the father's politics were as wide apart as righteousness and sin; and another more pitiful fact was that that good mother could safely be trusted by her husband with her boys, for she did not know there was this difference, and she never would find it out.

Do you remember the following lines written by a poet to a woman?

The bravest battle that ever was fought,
  Shall I tell you where and when?
On the map of the world you will find it not—
  It was fought by the mothers of men.

Not with cannon or battle shot,
  With sword or mightier pen;
Not with wonderful word or thought
  From the lips of eloquent men.

But deep in some patient woman's heart,
  A woman who could not yield,
But silently, cheerfully bore her part,
  Aye, there is the battlefield.

No marshaling troop, no bivouac song,
  No banners to flaunt and wave,
But, oh, their battles, they last so long—
  From the cradle e'en to the grave.

. . . . . .

O woman, white in a world of shame,
With splendid and silent scorn,
Go back to God as white as you came,
The noblest warrior born.

No one of us questions that it is the first duty of every woman soul—or, I should say, every human soul—to "go back to God as white as it came."

"The noblest warrior born." Yes, but the glory of her warfare is neither her splendor nor her scorn. She who makes that march homeward, even with feet that falter, with hands outstretched to help the weaker, and even the defeated, who are often the majority on every moral battlefield, with the gentle and gracious mien that bids the disheartened struggler to come up higher with touch of tenderness and word of pity and heart of grace—she is the warrior who should wear the poet's crown, for she not only goes back to God as white as she came, but she bears in her arms and on her heart the little ones of God, and shrinks from neither wound nor stain so that these whom he has given her may be presented faultless in the day when he makes up his jewels. Will she go back to God as white as she came while the little children plead? Not if she goes alone.

As I went about that wonderful White City during the Columbian Exposition, and saw it shining at night with the purple and rose tint and gold, I said softly to myself, "We women have it in our power to make a white city, whose foundations shall be laid, deep down in women's and children's hearts, of the everlasting principles of truth and justice, on which our next four centuries of prosperity must rest." It will be literally a "city not made with hands." The stones of its buildings will be the white thoughts of white-hearted women. It will be a city that shall grow sometimes with the rose tints of our hope for the race, with the golden glow of our purposes for good, and may be by and by with the purple of our honest pride in the good that we have wrought.

The material for such a city has long been lying in the hearts and brains of America's women. If we are wise enough to choose and brave enough to build, and true enough to keep our work white and clean from all touch of ignoble things, we may

have by and by, as an outgrowth of our nation's birthday festival, a "city that hath no need of the sun," a structure of character and life and glorious work, of which that White City was but an evanescent prophecy and a dream.

Standing on the threshold of this new movement, remembering, as we all ought to remember, that noble lover of little children who gave her life in mistaken martyrdom of motherhood, I feel the solemnity of this occasion, and as if we had been called to lay here and now the corner stone of our White City, never for one moment forgetting that we work not single-handed, for "the builder and maker is God."

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*WEDNESDAY AFTERNOON, 2:30 O'CLOCK.*

## PRIMITIVE MOTHERHOOD.

By FRANK HAMILTON CUSHING,

Of the Bureau of Ethnology, Washington, D. C.

It is not strange that so few of us pause to consider, even in these days of busy and searching thought, that motherhood was the foundation of an *institution* in the primitive world; that this institution of motherhood was, indeed, the first, the very oldest institution, that ever existed among communities of men. It is not strange, I say, for since the long-forgotten time when the institution of motherhood was the acknowledged basis and center of every organization among men, since the days when it avowedly involved society and government and the religion of reproduction and earth and sun and ancestry, all of the more than five thousand years of written history have intervened; and throughout the countless pages of that long-continued history, whence our conclusions are chiefly drawn, motherhood has been recorded as subordinate to fatherhood.

And so quite naturally it has happened that never until to-day, in these waning years of the nineteenth century, has a Congress of Mothers, a National Congress for the reorganization, I trust—albeit along quite different lines—of motherhood as a recognized *institution* and a force in human society, been called together.

Great is your honor, then, ye founders of this Congress, and the greater do I esteem the honor you have so graciously accorded me, even though it was by reason of the primal nature of my theme, that you named me your earliest speaker.

Probably many of you know that for some five or six years I lived familiarly, as one of themselves, among a primitive people, the Zuñi Pueblo Indians of New Mexico. They were a people who had reached, and still almost perfectly exemplified in their modes of thought and daily life, the last or highest stage in the first of the three great periods of human development. These periods have been named by anthropologists, first, that of savagery; second, that of barbarism; and, third, that of rational civilization. Perhaps nothing has distinguished them from one another so much as the differing states of society or sociologic organization that has characterized each. The first was organized on the basis of the *clan* as a unit, and of mother right as the governing institution; the second on the basis of the *gens* as a unit, and of father right as the governing institution; the third on the basis of the *individual* as a unit (standing for the family as we understand it, in place of the consanguineal group or communal family of families), with representation based upon territorial rather than on social subdivision of the nation, as the governing institution. But, strikingly enough, in this latest, most democratic development, as among ourselves, even here and to-day, the unit is always a *man*, and in this fact there lingers still a survival of the next last phase of development, as well as in our legal and social recognition, to some extent, of the old father right of the barbaric or patriarchal phase.

Beyond illustrating, by reference to known peoples, precisely what is meant by savagery and barbarism, as designating the first two stages of cultural and social progress, I will not pause to consider their many other characteristics. The condition of

savagery so called was represented perfectly and almost from beginning to end, by the multitude of diverse Indian tribes that dwelt within our ample borders previously to the sixteenth century, previously, that is, to the discovery of the New World by Columbus. The world they lived in was only in a sense the newer; it was the older world in its human aspect at least, for the ancestry of these Indian peoples had been so late to come, or else had been for ages so cut off from the rest of mankind, that they lingered on in their pristine state and fashion, and still, therefore, represented well-nigh the infancy—at any rate, the adolescence—of our race. Highest among them, and therefore almost barbaric in their progress toward ultimate civilization, as occupying the uppermost status of savagery, stood, as I have said before, the Zuñi Indians, even as lately as when I became a member of their tribe, in 1879.

Next above them stood the Aztecs of Mexico, the Mayas of Central America, for they, in a general way, corresponded to the oldest Egyptian tribes, to the predecessors of the Babylonians, as shown by recent excavations made by the Archæological Department of the University of Pennsylvania, or (to make my meaning clearer) to the progenitors of the peoples of biblical times.

As the Zuñi, comparatively speaking, stood one degree below these barbaric Old-World peoples, so the Greeks of Homer's heroic time stood one degree above them in the upward march toward the true civilization that the Greeks of later centuries, with their written language and schools of philosophy, continued even unto the beginning of its modern development through Latin law and learning.

Thus, the Zuñi Indians take their place in the scale of human evolution just at the close of the childhood of the race, and hence may be reckoned, chronologically, as living still the manner of life that generally prevailed between six and seven thousand years ago. I have taken pains to show quite precisely where they belong, because in so many respects they represent that period of the world's history, elsewhere past, in which mother right universally obtained—the period of the truly primitive world in every land.

Men have erred grievously in styling such primitive peoples "savages"; for in continuing to call them savages we have naturally come to consider them so, and to regard them as savage by very nature—as ferocious, innately depraved. Far otherwise were they. You will understand this better if I say of them that they were simply grown-up children; if I say again that they belonged not merely to the beginning, but literally to the childhood of our race. True, it has been said that children themselves are only savages; but how many of you would sanction this saying save in my acceptation of its meaning? Who, at any rate, would say of our little girls that they are savages? Yet, believe me, these loving little creatures of to-day are, in their dispositions and their modes of mind, the truest representatives on earth of what our gentle mothers used to be in the morning of man's creation, and very like them are the little Zuñi mothers that I knew so well, and of whom I will tell you, anon, more particularly.

When the first white men came to our shores they found that the native tribes generally, even those less advanced than are the Zuñis, were nevertheless like them—gentle, not ceaselessly at war, as we have supposed them to have been, but kind to one another, and in the beginning, at least, kind even to these strangers who came but to despoil them. And especially, as the pages of all the old chroniclers tell us again and again, were the men of these tribes gentle and kind to the women. This was so because these people were at that time all living under the tenderest, and yet in some respects the strongest rule, that ever governed communities of men—the mother rule.

Among tribes that are better known to us than are the Zuñis all this has been changed by the long and bitter struggle with our race that they have been forced to undergo—a struggle which until recently the Zuñis were spared, living apart, as they were, in their distant and forbidding desert home. And so I take them to be typical to-day, and perhaps the last representatives we now have, of the primitive order of humanity as it quite generally existed here in America before the period of discovery and colonization.

In that old order of things, mother right, or the institution

of motherhood, both led to and was founded upon the recognition of woman, of the mother, as first, not second, in the social organization. She was, quite otherwise than we have been taught to suppose, the center and head of the family, since in her was vested the *clan;* from her the clan or family name descended, and therewith inheritances of every kind, for to her belonged alike the home and its contents, to her and to her sisters belonged the lands of the tribe. From them visibly sprang the men of the tribe, as from the Earth Mother sprang the sustenance of men and all creatures; and so, as a *right,* and not by compulsion, they tilled or directed the tillage of the soil, and the products thereof were possessed solely by them. Therefore a woman did not go to her husband's lodge or household when she chose or accepted him as a suitor in marriage, but he came to her home and remained there only by her consent and at her will. His children were first her children, and less his own than were the children of his blood sisters, his nephews and nieces; for, as I have before suggested, the children always belonged to the clan institution of their mothers, and as marriage within the clan was prohibited, their fathers had no right therein save by marital alliance and sufferance, and necessarily belonged, therefore, to the clan institutions of their own mothers and sisters, in turn.

All this may seem strange, so differently have we been informed—at least popularly—as to the constitution of Indian society, and especially as to the relations that the men of Indian tribes held toward their women, or "squaws" so called; yet more surprising still is the fact that in such a primitive state of society as I am describing monogamy, not polygamy, was the rule. During the childhood age of our race marriage was not promiscuous, as we have been told by so many students. It was generally, in a more strict sense than even in our highest state to-day, monogamous. And this was due to the universal prevalence of the institution of mother right in earliest times, for this institution grew naturally out of the visible relation of the mother to her child, as being its creator and sustainer in one, and whose right of possession was therefore never questioned, and whose right of choice, as keeper of her kind and clan, was

recognized as supreme. I have said that in pre-Columbian times the Indians of our particular land still exemplified this primitive and natural state of human society, notwithstanding all we have been taught to the contrary regarding the Indians of more recent times. It must be remembered that when the white man first began to traffic with these Indians for their lands and other possessions, which belonged, it must also be remembered, to the women of the tribes, the first blow to their primitive or matriarchal constitution of society was struck; because naturally, if only from habit, these men of our race dealt by preference with the *men* of this other race. To the men they gave their objects of metal, their guns and other weapons, and, worse than all, their domesticated animals, especially the horse. These things were useful in the chase, and the women did not want them. But then it was that for the first time in the long course of their history, these Indian men became possessed in their own right, of property apart from that of their wives and sisters, and became possessed as well of the means of effectually, though unequally, contending with one another, tribe with tribe, over these new possessions. With the acquisition of such right to property, especially in animals that served, came greed of possession, the tendency to make conquest alike of the lives and the possessions, and, finally, of even the wives and sisters of weaker or of subjugated tribes; and thus it was that here in America the position of woman was first degraded, and that polygamy, wife purchase, and woman slavery were ushered in tragically and suddenly, so much so as to destroy the best that was in clan or mother rule, and substitute only the worst that in the Old World ages before had been naturally and more slowly developed in father rule, by the transition from one kind of property right to another kind, wrought by the domestication of animals and the consequent adoption of the pastoral and nomadic mode of living that broke up clan existence.

It is, then, with the Indian who is the descendant of such a changed ancestry that we are most familiar; and so I have claimed that the Zuñi, having been so far away, so isolated in his arid environment, has remained relatively unchanged, abides still under the benign and protective but forceful rule of mother

right, and is even now typical of what his race more generally was in early times.

In strict accord with the system of organization and faith in motherhood to which the Zuñis still cling, is their belief in the origin of things and of this system. They say: "The first of all beings was the 'Brooding Mother Darkness of Space,' whence came the First Father of all in the 'Light of the Dawn.' For in darkness the seeds of all things are conceived, and out of darkness comes every morning the light, and in it all things appear as new. The Son of Darkness and Dawn, the Sun Father himself, and the Daughter of Darkness and the White Mists of Dawn, the Ocean herself, then appeared, as in the white mists of breaths that follow darkness each morning, even unto this day, appear the sun and the abundant drops of dew. Daughter of the Sun and the Ocean in turn was our Mother, the Earth, and the children of her and of the Sky Father were the mothers of all men and all creatures here below, born from her fourfold wombs or cavern depths." Believing so, these people hold that women, not men, are the inheritors of earth, since they were and are still, her first children, and on this poetic belief is based their matriarchal or clan and totem system of society and government and their rules of mother right and inheritance.

Said the old Zuñi priests and chiefs to me one night when gathered in council to request that new teachers be sent: "Send women this time, for ye men of the *Mé-li-ka-na-kwe* would possess yourselves of the grandmother of all men, the mother of our mothers, the Earth Mother herself; yea, and would drive away even her daughters, her heiresses, from their inheritance, which, even as milk to their babes, gladly do they share with us men in all we need. Send, therefore, women, to whom we will be brothers and sons, nor will they seek to rob our mothers and sisters and wives of their inheritance."

It is no wonder that with a people believing thus the very name of woman is *O-kya*, meaning "creator (or Maker) of being." No wonder they hold that the highest personages of their nation or tribe is the *Táw-a-Shi'-wan O-Kya*, Priestess of Corn and the Seed. No wonder that with their women themselves the thought of maternity, and of the mother right it in-

sures, is the one central thought throughout all their lives, in everything they do and in everything they teach their little girls to do. Beautiful beyond any ideas of the kind I have ever learned of are the thoughts that the Zuñi women have of this great mission of theirs, the mission of maternity, and of the commanding privileges that are accorded to them therein. They verily believe that not only are they the first descendants of the Earth Mother herself, and first, therefore, in the rights of her possessions, but also that they, like her, are the virtual creators of being, and that never until they be old may they forget for a moment the responsibility of this, for around these fundamental beliefs cluster many singular notions in regard to their powers.

I well remember that when I had been some time living among the Zuñis I happened to send away for as beautiful a picture in colors, of an American woman, as I could get. I wished to have it as an illustration of my talks about my own people, for the Zuñis had very rarely seen any women of my nation, more rarely still the beautiful and refined among them. After the picture—one of Mary Anderson—came, I framed it and placed it on the end wall of the council chamber, which was next to my own little room, and left it hanging there. One morning, a few days after, some of the women, the little mothers of the tribe (for all of them could easily have walked under my arm), came quietly into my room. They greeted me, bowed, and sat down, patiently waiting, as was customary, until I asked them what they would have. They then said:

"Younger brother, we are told that you have a picture, a glowing shadow, of an extremely fair and beautiful face, in this house, and we would sit before it for a little while each day, if so be you will that we may."

I did not know why they asked this privilege, but, of course, I granted their wish. Day after day these little women would come and sit on the floor in front of this picture, their eyes fixed eagerly upon it, their hands crossed over their bosoms. They would occasionally unclasp their hands, reach them up toward the picture with a sweeping motion, and, breathing from them, would pass them down over their persons, then fold them again.

Almost every day as they went away in the same quiet fashion in which they had come they would say to me: "Thanks, little brother, for the privilege thou hast given. If so be, lo! our children will be fair and beautiful even as the face we have gazed upon and carry away in our hearts is fair." I afterward learned that the reason why they came to this little shrine, as they had constituted it, was because they believed that whatsoever is most impressed upon the mind of the mother, whatsoever she most dreams of, or thinks of and sees in her thoughts, that will her children resemble.

So profoundly do these people believe in this idea, indeed, that it not only influences the behavior of their women in mature life, or when they expect to become mothers, but even during girlhood. For they suppose that the very thought of things seen or felt so as to dwell constantly in the minds of maidens themselves, will in after life, when they become mothers, shape and disclose themselves in their offspring. According to such beliefs, rather than from considerations such as we would naturally attribute or enjoin, the maidens of these people, though more knowing than are our own, are retiring and circumspect. And their elders are watchful not only that they shall form no actual alliances that are opposed to the restrictions of the clans they represent, but that they shall be guarded lest even they form *attachments* which, by dwelling too much upon their minds, shall influence them in ways such as I have referred to. If, for instance, the personal presence of a stranger or some youth, with whom union in marriage is supposed to be for one reason or another impossible or objectionable, chances to impress some susceptible one of these little maidens, and if perchance also she smiles upon him in such wise that he too is impressed, and especially if his heart be quickened and his love, no less than her own, be thereby aroused, then, when this is discovered, when it is seen that it dwells in the thoughts of the maid and influences the mind of the youth, the most elaborate of ceremonials must be observed to overcome the preformative and subtly potential influence of their feelings for one another. The maid—for maids make the first sign in Zuñiland, since theirs shall be the household—is the more greatly at

fault, and must therefore prepare of the choicest seed-grains a perfect basket tray of meal, and, with a bundle of fuel for its cooking, must make present thereof to the youth or to his family, for lo! the life that might have been conceived from him is thereby given back in the seed substance of life itself; and he in turn must give, in semblance at least, the bridal gifts of raiment and other things that else he had provided for her and for their unrealized children; so deep seated, so fundamental, and so influential on life are thoughts of these matriarchal people regarding woman and woman's motherhood!

For reasons kindred to this, when a woman in Zuñi-land expects to become a mother, she is guarded from contact with the breath of strangers who may have done violent deeds, and from seeing the more horrible of the masked figures of the demons of creation and war that perform in the sacred dance dramas of her people; from sight of hamstrung deer or slaughtered animals when brought in; from reptile creatures, or from passing over giddily flowing waters, in order that her offspring be not timid or violent; be not frightful of visage; go not maimed; turn not giddy or unsteady of thought.

For reasons like these, too, when a Zuñi woman is about to give birth she is, if possible, retired into a room of "sacred inclosure." The entrance and windows of this room are carefully screened with blankets, and over or on the entrance way, whether door or sky hole, a plume of warning, or taboo, is attached, so that none but the appointed may enter. Here the child must remain until the morning of the tenth day after its birth. For as yet it is not born into the world of men. Nine days, representing the months of its gestation, are required for its formation and "hardening," as a human being, against all malign influences. For it is supposed by them that during the period of this formation, the child is, as were all the beings of creation when the world was new, *kyái-u-na*—unripe and susceptible, impressionable, even as are the grains of growing corn when in milk, which, if a stalk or their husks or threads of silk be too tightly drawn over them, lo! the impress thereof remains, even when they be hardened and grown old. And so they believe that if any one who has committed deeds of vio-

lence, even in defense of his people (like a warrior of the tribe), comes too near this new-born presence, the bane of violent deeds will enter into its being in the shape of evil tendencies or predisposition to disease or other ill. Therefore not only must strangers, but friends and relatives alike, even the father of the child himself, remain aloof. Only some grave old priest or medicine man, whose life has been spent in meditation and prayerful penances, and who is supposed never to have "allowed his heart to beat quickly in anger or passion," who belongs to the clan of the mother or father, and is for the time being called "Grandmother"; and some old woman of experience, also of one or the other of these clans, and sometimes a clan brother or clan sister, whose breath of help or blessing is desired, may, as a rule, enter and minister to the mother. When the little child is born, the mother of its mother, or some one representing her, takes it. She carefully puts away the cord that bound it to its mother, to be sacrificed, that it may ever after be the shrine of attachment to the Earth Mother. Then she lays the infant on a mound of warm sand. This miniature mountain of sand represents the Earth Mother, from whom the parents of men and all beings came in the days of creation, and whence all men must even now ceremonially come, in remembrance of that time, even as do creatures and seeds from burrows and soil of the earth. Then an ear of corn, full and perfect—red for a girl, white for a boy—is placed by the left side or heart of the child, that it may be nourished with the perfect life of man that was born of the virgins of corn when all was new. Soon a grandmother of the father's clan, being duly summoned, enters, bringing a little mantle or blanket; for she comes to represent the father and his clan, and because the father is supposed to be the provider of clothing for the mother and for her children, so one of the father's mothers or sisters must therefore provide this, the first clothing for the little one.

I will not enter into details regarding the ceremonials that attend all the following days of seclusion. At the end of the fourth day it is supposed that the child changes its skin, which previously was like that of the ancestors of man—like that of reptiles or serpents—because in the time of creation men lived,

as these creatures now live, within the bowels of the earth, and were protected by such skins as theirs; and when they came forth from the Mother Earth into the heat and dryness of the sun they shed this skin, even as crawling reptiles and serpents now shed theirs in warm springtime or dry summer. So on this fourth morning of its life, which is supposed to correspond to that time, it is considered necessary to bathe the baby in suds of yucca root, in order that its new skin be perfected; and also to paint it with ashes and a white pigment made from kaolin and sacred corn powder, in order that unseemly growths of hair may be prevented. But, to be brief, on the early morning of the tenth day the mother of the father may again come into the room. The blankets may now be lifted, the light of dawn let in. For now she takes once more the little one and wraps it in the mantle she gave, and with the joyous father, who first sees his child this day, goes forth followed by the mother, from the room and from the house, into the light of the rising sun, and holds the child up that it may be introduced to the rising Father of all mankind in the morning of its new life, when he, like the little one coming newly from its mother, is himself, though so ancient, coming from the Ocean and Earth Mother, new-born for another day. It is only then that the child is supposed to be really born into the "world of daylight," as these people poetically call our mortal life.

It is now taken back, not into the room of seclusion, but into one of the living rooms of the house, and there, with elaborate ceremonials, and in the presence of the assembled representatives of the clans of both mother and father, its little ears are pierced, and the blood dripping from them is mingled with pure or virgin water taken from flowing springs at night time—ere the sun has kissed them with warmth—and this, dipped up in an ancient seashell, is handed about, that it may be partaken of by representatives of the gathered clans and that they may so be actually and visibly united in blood relationship to this new-born child. Only now is the child supposed to be initiated into the tribe of its father, and clan of the mother from whom it received its life, its flesh and blood, and from whom, therefore, it must receive its inheritance and take its name. And this, its

first name, is therefore sacred, not a name of use, but a name symbolic of some part, some function, or some characteristic of the totem animal, or plant, or household god of the family of its mother.

The days of natal seclusion being over, and the life of daylight begun, a cradle board or framework of basketry is prepared for the little one. It is flat, straight, rounded at the ends, a little broader above than below, and furnished with hoops or bows at the head, which can be raised like those of a carriage top, to support a cloth or other covering, as a canopy to screen the light or keep flies away from its occupant when sleeping. Upon this flat cradle frame or board shredded cedar bark and folded cloths, or a thin, rather hard little deer-hair mattress is laid, while a tiny, equally flat pillow, usually also of deer hair or soft bark, is put at the head. Before being placed on the board the baby is clouted with cedar bark or soft rags, and is then swaddled or rolled in soft cotton cloth wide enough to cover it from neck to feet, and neatly bandaged like a thinly wrapped little mummy, and then laid upon the cradle board and as neatly lashed thereto by bands that are passed through loops at the sides and regularly crossed like laces. Thus the child can neither turn nor move, save to wiggle its little feet and hands. Here it must remain whether it cry or no, tenderly soothed, it is true, nursed, dandled, and tossed up and down—a whole household regulated on tiptoe, so to say, around its little life—but still never removed, save at stated times to be bathed in yucca suds, allowed to roll and kick about for a little, very little, while, then painted with the pigment of perfection, and strapped into its straight-laced bed again. If the baby be a boy, a flint knife or arrow point, or some other amulet, is tied to the hoop over his head, that he may fare well in the hunt and in war by and by, and that evil may be cut off from his "trail of life"; but if a girl, a little bit of green stone, the symbol of fertility and growth, or a T-shaped figure is attached, that she may live to be the mother of many children.

Undoubtedly the use of the cradle board or baby frame survives with these Zuñis from the time when they led a more or less wandering life, like that led by Indian tribes with whom

we are more familiar; and in such a state of life, of course, it was to the last degree a suitable contrivance, for by means of the burden band fastened at either side of its upper part, it could be strapped to the forehead or the back and borne about without inconvenience, or it could be set up with the child still in it against a convenient tree or log, or laid in the shade of some bush, its little inmate saved from straying away or from other harm. But for ages the Zuñis have led a life as settled almost as our own; their little mothers, therefore, never have need to carry their children far away from home, and yet the traditional cradle board remains in honored use among them. They themselves assign a very quaint, but definite reason for this. From the first time when the infant is placed upon it until it can creep and walk about and is permitted to leave it finally it is, as I have suggested above, kept rigorously fastened to it for stated lengths of time each day, no matter how much it may rebel or cry. This, so they say, is done in order that it may learn to lie straight, yea, and to walk straight in the pathway of life, in order that it may learn the hardest lesson any one has ever to learn in this life—namely, that it can not have its own way, can not have the things that it would in this world, at least as *it* would have them, but must e'en be content to take them as they come or are vouchsafed. And it is thus, through the very first lessons given to children among the Zuñis, that they begin to acquire that wonderful power which in the Indian has so often excited our remark—the power of absolute self-control, of that kind of impassivity, even under the most difficult and trying, and perhaps painful of circumstances, which the Indian idealizes as the embodiment of perfect behavior, since it is the sort of behavior that he witnesses in the animal—the eagle, the panther, or other silent creature—whose name he bears as the totem of his clan. It is the kind of calm that he believes the gods of his clan, the gods of his household maintain, in both evil times and good, and he would fain emulate them reverently and strenuously, having gained, as we never do, the power of so doing, thus in his earliest infancy.

I most vividly recall that, when I first became a member of the tribe of Zuñi, and it was decided, after months, that I should

be initiated into one of the clans, they took me into a room apart precisely as they would have taken one of their own little babies. They pretended, at least, to shut me up for ten days, and fed me on a particular kind of seed food, and on that only. Then, at the end of the make-believe period of nativity, they called me forth, and although the ceremonial was here interrupted through my own folly and ignorance, yet ultimately my would-be father succeeded in inducing me to allow him to pierce my ears. Then it was that the ceremonial was resumed by the kinsfolk of his clan and of the clan that thereby became mine, and it was carried through as fully and almost as perfectly as if I had been born there but ten days previously, as though I had just been taken forth on the tenth morning to greet the sun and meet the people of my clan. They pierced my ears and mingled my blood with spring water, drank of it, and greeted me by a new name, that I ever after bore—the name of Té-na-tsa-li, the "God and Flower of all Seasons." Then they sprinkled the remainder of the water abroad upon the soil of Zuñi, that of my being it might partake and wherefore return unto me life. But they said:

"Lo! little child, alas! We can not put you on the cradle board because you are too long and big, and, oh, what a pity that your American mother brought you up on a soft bag of feathers! Never can your meat be hard, never can your sinews be stayed with patience, nay, and never, never, will you grow old in age and have dignity until old age itself compels you so to do." Then I recognized what they had meant when for a long time previously the young people, at least, had banteringly called me by a name that was not now any longer considered complimentary, for they had named me Kéts-ïthl-to ("Cricket" or "Happy Insect"), since I was forever "whistling and singing, moving and jumping about, running hither and thither over the housetops and up and down ladders, without ever staying myself to behave seemly or with dignity," so they said.

When at last the child is released from daily bondage to the cradle board—which it has learned to love and laugh at—even before it can walk, as soon as it can creep about and begin to babble, the mother takes it in her arms and carries it with her

when mealtimes come, and each time, she takes a little pinch of each kind of the food, and breathing upon it and presenting it to the lips of the little one also, whispers into its ear, be it boy or girl, its first oral lesson, which is a prayer to the beloved gods and souls of the ancestors:

*"Isá! Nána-kwe, téu-ko-lia tap-te, i' taw-ina-we; yam kwa-hothl tém-thla téni hallo-illin i'llup-a'-teu-na kya, háw-no ton án-ik-tchia-nap-tú, yam té-ko-ha-na ta-tchoi!*

*"Yan-ha-ku na, 'hua' tchi-ta tsa-na!"*

Free translation: "Take, oh, ye ancients, this offering, what though poor it be, and of it eat; and of your all abundant good fortune, difficult for us to have in life, unto us grant of it as ye will, and light of your favor withal."

"Breathe '*h u a*,' little motherling," she continues, herself breathing over the food as she casts it into the fire. And never, even though it be "said in the heart alone" when strangers are by, is this prayer and sacrifice so early taught, omitted by man, woman, or child of Zuñi-land in after life, at any meal.

And now proverbs without number, centuries old, are repeated to the little child, varied according as it be boy or girl, especially by the oldest members of the household, as they sit by the fire, night or morning, and unweariedly play with this new member of the home.

"Look at the bow and quiver on the wall," says the scarred old warrior, "and at the beads on my wristlet, that mark the bad men I have slain so that your mother might be spared to bear you, ungrateful little man! Yet here sit I, with snow of many winters in my hair, unharmed! It is because I obeyed when *my* grandfather told me, 'Run early to the river and brighten your eyes with water ere the sun has melted the ice therefrom, that they may keep bright and wakeful and see first the cunning swift creatures of food or the lurking foe who makes tears!' It is because I did this that I sit here by the warm fire dandling thee on my knee and talking to thee. Hast thou been to the river this morning?"

"Sit straight, little ones," say these old oracles when of an evening in the light of the dancing fire they begin to tell one of their beautiful tales of how beasts and plants and men all

talked together and were children in the great sky house of the gods, and helped them make all things, "as children ought always to do—help their elders." "Sit straight, nor blink with sleepiness. My stories shall last until the louse stars of the sky pass over [the nebulæ of the Milky Way], and whoever is caught napping when they pass will be spilled upon, and be a lousy, good-for-nothing lout, scratching himself instead of doing deeds. Think ye that a boy who goes to sleep when tales of heroes are being told, or a girl who dozes when some one who is old enough to know, is telling how the poor Maid of the Turkeys won a god of the sky for her suitor and slave, will see an enemy, when he stealthily comes, or will win a youth who can make happiness and a proud heart as well as garments? Sit straight, little women and men, and watch with wide-open eyes."

"Little man," says a mother to a boy who has been greedy and comes crying with a swollen stomach, "when you ate this morning you did not lay your left hand across your stomach to keep the food from coming too high! Do you think that any boy who eats with both hands instead of laying one across his stomach will ever know when to stop? Why, young men who eat with both hands go homeless. What maiden would want such a one to come and live in her house and devour everything in it forsooth?"

"Poor little woman," she says to her tiny girl, who has left her painted slab of a doll lying on the floor instead of wrapping it up and tying it to the cradle board—"my poor little mother of a girl, how she will cry when she loses the babies she has let to go as they will!"

This kind of talk to children, as though they were men and women, is universal in Zuñi. They are never punished by whipping or other hurt, these little children. Their longing to be "like big people" is constantly appealed to. Both boys and girls are dressed and trained as little men and women. If bad, they are shown how "men and women do not behave like that." And if still incorrigible, the masked demons they have heard of in the stories, with staring eyes, are summoned, and their resistance is at an end. And so these dear little brown-eyed, smooth-skinned mites who tagged me or hung around me by

dozens, though veritable children, dirty and, when at play, noisy to the last degree, were so quaintly old-fashioned in behavior whenever I talked to them or particularly noticed them, and were so gentle to one another and especially to their elders withal, that I came to love them as I have loved no other children on earth.

The lives they lead and the training they receive is to the last degree interesting, and it is instructive too. It is a strange blending of never-neglected religious and practical instruction in the ways and ideals of their elders. I would fain, therefore, describe it in detail, but that would require hours, and I have to make haste lest I intrude unwarrantably on the time of others who are to follow, and tax further your own kind patience.

I must not omit, however, to tell you somewhat concerning the later training of these dusky little children of the Earth and Sun. There comes a great day for all of them who chance to be about three years old, when late autumn comes, and the harvest, or "gifts of the beloved gods of wind and the rain," has been gathered in. For this is the Christmastide of Zuñi-land, when the mothers take all the children of that age, full dressed as little men and women, into the great square dance court in the midst of the many-terraced houses, and sit there with them on gay-colored rugs and blankets around the southern edge of the plaza, which is especially reserved for them. Then the long line of dancers, gorgeously plumed, painted, and appareled, and startlingly masked, to represent the gods of creation time, file in to the sound of rattle and drum and reed, and perform their majestic, loud-songed dramas, and tell again—hoping thereby to renew in some measure the time thereof—the story of creation, when all things were new. These dancers bring, in bundles suspended to their backs and in their hands, mysterious packages, decked out with sprigs of evergreen and strings of white popcorn. These, ere they begin the drama, are laid in orderly rows upon the smooth and beaten ground. There are ten clowns, so grotesquely disguised in warty, close-fitting masks which wholly cover their heads, and with paint and scant tattered clothing, that they look like human reptiles who have crawled forth from some pool of red mud and on whom the mud has

dried. They are comical creatures, but, in truth, are some of the gravest priests in the tribe, whose mission it is, in this guise, to amuse the spectators while the dramatists are resting; and yet, with all their buffoonery and wit, to act as choruses and convey to the uninitiated, especially to the children, the meaning of these sacred performances. They gather around the bundles that have been laid down, and appropriate them with loud talk and much pretense at speculation regarding their contents. Then, when the drama is closed, and in the wake of a solemn priest, sprinkling prayer meal as he goes, the performers retire, these clowns take up the bundles and open them, and seem to be surprised that one after another proves to hold a present for this little one or that. There are beautifully painted bows and arrows, to which are tied little loaves of bread and cake made into figures and symbols of deer and antelopes and mountain sheep and other animals of the chase. And there are also miniature cradle boards elaborately decorated with plumes, and upon them are laced gorgeous but hideously carved and painted figures of the dancers who have just gone away, representing the ancient gods of creation, each of the kind that belongs especially to the clan institution of the little one for whom it is designed. It is chiefly by the symbolism of the bows and arrows and other miniature implements of the chase and husbandry (for the boys), and by the totemic characters portrayed in the sacred dolls (for the little girls), that these old clowns are enabled instantly to recognize each present as destined particularly for this child or that one.

And now they take them up and dangle them in the air with the most ludicrous gestures and postures, and slowly advance with them toward the children to whom they are to be given. The children, feeling that they must behave as men and women, are stoical and will not cry, though they are sorely frightened by the singular beings that thus come near to them and talk so *very* loudly, and many of them hide their faces in the dresses of their mothers. Yet they are induced by much coaxing and talking and by explanations as to what these things are, and as to how they should be used by little men and women, that at last they stretch out their tiny hands and receive the

gifts. The sage priest-clowns never fail, as they hand them over, to repeat many proverbs for the guidance of these little ones, and especially to instruct them in the prayers and rituals they are to use in connection with them, for they themselves will some day perform in the sacred dramas. Then, too, when they are taken home with these precious toys that pertain alike to the religion and the works of their elders, the mothers fail no less to remind them from day to day of the instructions they have heard from "the good ancient ones." So, while the little boys play at hunting with their bows and arrows, and the little girls play at caring for children with the ill-favored, though gorgeous wooden dolls, they are learning, my means of a singular sort of primitive kindergarten method, the arts and ways of life that they shall have more seriously to follow by and by. Day after day, while they are playing with these things, they are reminded also that other things must be done, and are taught by means of little short-cut formulas, if I may call them so—that is, little rituals or directions, often in rhyme, as old as their village itself, and so short and so measured that they may easily be remembered—just what and just how they shall do things with and for the playthings and dolls they have been given. When, for example, the mothers are kneading clay and making pottery for the household, they always make some tiny vessels for the little girls themselves, and while doing so remind them that *their* little girls (the painted dolls in the plume-trimmed cradles) must have vessels too; and so these diminutive scraps of humanity very seriously yet delightedly join in the work, making vessels for their babies, thus learning, long before they are grown, the arts of their maturer years. Thus, too, when, early in the morning, the corn is being ground to meal and flour on the flat millstones in the trough by the side of the fireplace, they are cautioned that their little doll children should be provided with food, and, with like gravity and joy, they join in this other work of their mothers and elder sisters. Thus the play life of these little children in Zuñi, whether they be boys or girls, is ever made to simulate the real life of their elders, and hence very early they come to learn familiarly the duties and the arts of the time of maturity.

But even before that time their more serious duties begin. Scarcely are the little girls grown as high as one's hand ere they are given charge of their baby brothers and sisters; and when these are released from the cradle boards and allowed to play upon the floor, or are to be taken out for an airing, the little sisters, scarce larger than themselves, are taught how to bundle them up in their mantles and so, carry them on their backs. It is a singular picture they make of a summer afternoon around the sunny outskirts of the ancient town. The babies have very big heads, almost as large as those of the sisters who carry them, and as these sisters carry them flat against their backs, closely held in the blankets that envelop themselves as well—when you look at them from a short distance it seems exactly as though two-headed children were coming toward you! But these little bits of mothers never let their baby brothers or sisters come to harm, never neglect them for a moment, and learn ere they are grown old enough, we would think, to run about freely by themselves, all the practical duties of maternity. I may as well add here, as elsewhere, that as they grow older and older, yet long before they are grown to young maidenhood, they are instructed fully and carefully and candidly in all, not only of what is practical, but also in the mysteries of their missions in life as mothers, and both the women and men talk to their boys also, never reserving, as we so curiously and timorously do, aught that they should know about that which relates so vitally to their destined relations in family life.

This, indeed, is the keynote of the thoughts and, I may almost say, of the religion of these people, for more than anything else they worship the sun and the moon, the earth and phenomena of the seasons, personified chiefly in relation to reproductivity and growth. In other words, these people are so-called "Phallic worshipers," but a far better name for this kind of worship would be "Mother worshipers." I have scant patience with those of our race who denounce, on the mere notion that its name conveys, this religion of reproduction; for in reality although one of the earliest, it is certainly also one of the most beautiful of the religions of mankind. We hear much about sensuosity and indecency as connected with the cere-

monials of this worship, but, believe me, such claims are in most cases due to the evil imaginations or else misinterpretations of those who make them. There is certainly no truth in their allegations regarding the worship of reproductivity, so long, at least, as it is associated or identified with the matriarchal phase of human development, with the worship of motherhood.

You have seen, by what I have said in an earlier paragraph, the moral influence that the constant dominion of mother worship has over the minds of its votaries—an influence more constant, beautiful, and effectual than that of any number of precepts which could be taught would have—and I can easily explain the evil repute that this worship has gained, in the same way in which I have explained the debasement of woman here among our native Indian tribes, when property right and mother right were transferred from woman to man, and to father right—just as this old worship was transferred and degraded, by survival into patriarchal times in the Old World.

Let me give you one more instance before I close of the influences of such beliefs. They are not only continuous, as I have said, but, according to their teachings, women are the creators of being, and this is believed so profoundly that nothing which the women touch or make is supposed to lack, when it come from their hands, *life* in some form or other. I was sitting one day, during the second summer of my stay with the Zuñis, in the upper or summer room of our house, watching a little company of women making food and water vessels. They had formed the vessels by coiling up ropes of clay and deftly welding and shaping them, on little molds that turned upon the floor, with scrapers of gourd rind. They had smoothed and dried the vases and bowls, and now, finally, they were painting them with various symbols that suited them, so they thought, to use in their own particular families—that is, related them to themselves. I observed that they did not close the bands of paint which they drew around the upper parts of these vessels, and so I suddenly asked:

"Why do you leave that little space near the rim of each jar, open?"

They were startled, and immediately hushed me. "Do not

speak," whispered they. "These are the children of our hands, and are not yet born, and are therefore *ai'-ya-vwi*"—"very tender and susceptible." And taking me aside, one of them further explained that they left these little spaces in order that the vessels might breathe in the fire when burned, and not break, and also keep their contents of food and water good and alive. And then they went on with the painting of the decorations, and I noticed that whenever any one of them had nearly closed the bands around the jars or bowls she turned her eyes away, as she finished the ends of the lines, lest by accident she might happen to close them in her own sight, and thus be held guilty of having done so purposely or knowingly—that is, within her own sight—and my old sister, who was among them, explained to me afterward that if any of them chanced thus "knowingly" to close a jar, her own source of life might be closed by the guilt, and her own children sicken and die, or go blind, or come to some other evil.

I offer this as an example of the mood in which these little women, from youth to oldest age, do all the things they have to do, with reverence of their idea of themselves as the creators of being, and this belief of theirs is so fundamental that, when a man finishes an implement of husbandry—as, for example, the sticks of the family loom or a tilling staff, with which the corn is planted—this implement, so associated with the needs of life, is not considered fully alive, not born, until he brings it to the matron of his home, as household priestess, and presents it to her over the hearth, that she, being a mother, may breathe upon it and give it life, and therewith the ability to foster fertility in the works that it shall be used for doing.

I can not refrain from giving you one more illustration of this curious and beautiful phase of thought and belief. When the cornfield is planted in Zuñi, after it has been duly laid out by an initiated priest and priestess, the men take their planting sticks—which are spud-shaped implements of wood, with a convenient prong left near the lower end, for the foot—and with them dig deep holes in the soil. Into each of these they drop several kernels of corn, and carefully cover them over with the loosened soil. Only the fathers do this dropping of the corn,

because they are the givers of seed, in life. Then the women—at least ceremonially—nurse these grains of corn until they begin to sprout, and the children it is, that weed the young shoots. When the plants are grown a little larger the youth lead in hoeing them, and when the corn is in milk, and just about to come to maturity, the unmarried maidens of the tribe watch the ripening fields from little booths that are built for them by their lovers. When the first ears are gathered, the mothers and matrons of the family are the ones who must pick them, ere the full crop is gathered in; and the lingering ears of the corn, that are not quite ripe when the frost kills and sears the leaves, are watched over and picked by the old grandmothers and grandfathers of the tribe, until they can be garnered. The corn is regarded, since it is supposed to have sprung from the seven celestial virgins, the Corn Maidens and Youth of the Dew, in olden time, to be, above all other growing things, the *human plant of the world*, and so, according to the various stages and periods of its growth, it must be attended first by the children, then by the youth, then by the mothers and fathers, and finally by the grandmothers and grandfathers of the tribe, that it may be perfected as human food and the seed of human food!

I will not draw morals from the tale of primitive motherhood that I have been telling, nor will I pronounce homilies thereon, for morals are less irksome if inferred, and homilies are tedious and presumptuous if pronounced. We know that the primitive child-woman I have so told you of, is mistaken in believing as she does that, for instance, by touch or breath she can infuse into the insentient household things she makes somewhat of the vitality, of the life, she gives to her beloved little children. Yet, after all, it still seems to me beautiful that so she thinks. I can not help feeling, whatever science and practical sense may say, that some part of the gracious and tender and living presence of a woman *is* communicated to the things she uses and the home she makes and abides in. Only less lovely and sweet and living than herself does this presence that she somehow creates and leaves when she goes away, seem to me; and this I recognize as feelingly as did the men of ancient days, who actually believed what I feel, and lived the better therefor.

Believing as she does, the primitive mother knows none of the longings or crimes against her estate, against the being she may create, that are so associated with the later, the patriarchal and derived phases of existence. Her own faith in her natural mission in life begets the same faith in her sons, her brothers, her husband, and leads to her actual as well as theoretical supremacy among her people.

No, her spirit is born, after all, of the relationship which seems so *very* large to her and to her people—her relationship to her little child—and which is so truly great that you, who have little ones yourselves, what though the notes and the words be strange to you, will recognize its meaning in the lullaby song I used to hear them sing as they tossed their tiny babies up and down in those little cradle boards, and which, in closing, I will sing that you may so recognize it.

## ZUÑI LULLABY.

(TO BOY BABY.)

É-lu haw-no tú-tu tsa-na,
Ak'-tsik tsá-na, Ót-si tsá-na;
Wé-tsi te-na thlá-tan a-na,
Ók-tsik tsá-na tá-pan án-a!
(*Refrain.*)
He-lu he-lu he-lu hé-lu
E-lu' É-lu.
(*Repeat refrain.*)

É-lu háw-no wí-ha tsá-na,
Ák-tsik tsá-na, Ót-si tsá-na;
Ót-si tsá-na thlá-tan a-na,
Tú-tu tsá-na tú-tu tsá-na.
(*Refrain.*)
He-lu he-lu he-lu hé-lu
E-lu' É-lu.
(*Repeat refrain.*)

(TO GIRL BABY.)

É-lu háw-no á-sho tsá-na
Kyät'-sik tsá-na Ó-kya tsá-na
Wé-tse te-na í-tah-na-na
Tchí-ta tsá-na yó-a-na-na.

(*Refrain.*)
He-lu he-lu he-lu hé-lu
E-lu' É-lu.
(*Repeat refrain.*)

É-lu háw-no wí-ha tsá-na
A-sho tsá-na Ó-kya tsá-na,
É-lua haw-no tsí-ta tsá-na.
Hé-lu háw-no á-sho tsá-na!

(*Refrain.*)
He-lu he-lu he-lu hé-lu
E-lu' É-lu.
(*Repeat refrain.*)

TRANSLATION (*Boy lullaby.*)

Such a joy! our little man child,
Little boy, little man;
Soon will he to hunt be going,
Little rabbits will be running!

(*Refrain.*)
Joyful, joyful, joyful, joyful,
Such a joy!
(*Repeat refrain.*)

Such a joy, our little baby,
Little boy, little man;
Little man a-hunting going,
Little man child, little man child!

(*Refrain.*)
Joyful, joyful, joyful, joyful,
Such a joy!
(*Repeat refrain.*)

TRANSLATION (*Girl lullaby*).

Such a joy our little maid child,
Little girl, little woman:
Soon will she be wooed and wedded—
Little motherling becoming!

(*Refrain.*)
Joyful, joyful, joyful, joyful,
Such a joy!
(*Repeat refrain.*)

Such a joy our little baby,
Little maid child, little woman,
Little woman, little mother!
Such a joy our little maid child!
(*Refrain.*)
Joyful, joyful, joyful, joyful,
Such a joy!
(*Repeat refrain.*)

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## MOTHERS OF THE SUBMERGED WORLD—DAY NURSERIES.

By Mrs. LUCY S. BAINBRIDGE,
New York City.

When the arm is wielded by a brain trained in the schools, or when it is matured by all the culture of a beautiful home, it is very easy for us to say, "The arm that rocks the cradle rules the world." But when that arm has been roughened by toil, and the cradle is a dilapidated rocking-chair, it is not so easy to realize the power of the mother behind it.

The immortal Lincoln said, as you, of course, remember, "All that I am, and all that I can hope to be, I owe to my mother"; and that mother lived in a cabin, and was a woman of toil.

What are the conditions existing in the submerged world—among the mothers of that under world, the world of poverty? Perhaps one letter of the alphabet alone could be used as an initial in the description—the letter D. One of the first conditions of the submerged world which we must consider is Darkness, because the larger number of the women in that world live, eat, sleep, and raise their children in semilight. It seems as if it might be easy enough to have God's sunshine and pure air even in our great cities; but this is not always the case, and many mothers of the submerged world do not share with us these blessings.

Another evil naturally follows—that is, Dirt. The mother of the upper realm may say, as many of you have probably said, "There is no excuse for dirt." The mother in the submerged world has often to decide whether it shall be a cake of soap or a loaf of bread, and, with the children hanging to her skirts, the bread is bought; and the woman who washes during the morning and scrubs throughout the afternoon, and then comes home with her back aching and her knees sore, is easily enough induced to let the little nine-year-old house mother do what scrubbing is done at home, and that is very little. And then Disease follows easily, for consumption loves dark corners and rheumatism is fond of damp air, and these and other ills feed on the children of poverty. The next one of the temptations to be mentioned is Dress. Ah, you say, they are so very poor! Yes, but the mother of the submerged world, whose only music throughout the day is that made by the rubbing of the washboard, that mother will allow the hair of her little girl to grow long, and loves to fondle it very kindly; and then she scrimps the food of the family in order to buy a gay hat to crown that pretty head. And when that child goes into the factory the first thing she wants is cheap jewelry and cheaper lace—I have known a girl in a home where the only skillet for all the roasting, frying, and boiling was a cracked iron affair, which was all that family could afford, and yet that girl appeared upon the streets in light-blue silkaline and yellow kids. Extravagance in dress is one of the evil conditions of the submerged world. Then naturally follows Debt, because this induces buying on the installment plan and on credit; and then Distress follows, and then easily we can follow on to the Drink, the Disaster, and the Death.

What is going to be done with these women? Practically, what are you going to do with these conditions which exist in that world, wherever you find it, whether it be in New York or any other city? I feel to-day something like a diver coming up from the depths of darkness into this beautiful American city. I hardly know how to talk to you of the bright upper world about the darkness and depth below. But it is a practical theme, and all of us should be in some way practically inter-

ested. One of the first ways to help the women of the submerged world is by personal contact—personal visiting, personal interest, and kindness. I do not mean that we are to go to the women of the submerged world in our finest costumes, and in a patronizing way, gathering our skirts about us, give them alms, awaiting their "God bless you!" but we should go to them in our kindest manner, with tact and wisdom, becoming their friends. Some people say that the first need of the submerged world is better tenements. But it seems to me that we must first elevate the woman herself, and then she will be capable of using a better tenement. The woman, the mother, must be helped by other women. In the work I represent in New York there are fifty earnest women, ten of whom are nurses, who are trained for efficient service, and are giving their lives to this house-to-house ministry in the homes of the lower part of our crowded city. While I would not underestimate Bible instruction, our first efforts are with the body. We must reach souls through these houses of clay, for God hath joined them together and we may not put them asunder. The trained nurse is able to open a wide door into homes of the poor, and other workers may easily follow with patient teaching and training.

Ignorance is often the first cause of misery, and children are poorly nourished because the mother, married young from factory life, does not know the A B C of home-keeping. These mothers need to be taught how to cook and what to buy and what to do with their old bread and how to manage a day's wage to make it better meet the wants of the family. The parent comes from the day's toil, and Johnny is sent out, it may be, for a piece of Bologna sausage, and Mary for baker's bread, and one of the others for beer, or strong coffee is made, and on that kind of a meal these growing children are fed. With such a diet they can not resist the strains that come upon body and soul. Let me add one suggestion in this line: If you go to such women and say, ever so kindly, "You are poor; here is a kind of food which is good for poor people and within your means," you will find that they do not want it. They want to eat the same kind of food that you—the people up town—eat. I had at one time a company of mothers gathered together to whom I was en-

deavoring to teach something of this kind, and I took a can of tomatoes and a quart of milk and so combined them as to make a very reasonably priced soup for a family (you all know what bisque soup is); and in teaching them to make it, I said, "The first time I ever took dinner at a Governor's house we had this kind of soup, and it was his favorite soup." Immediately after this there was quite a raid made upon the grocery store in that vicinity for cans of tomatoes, because they all wanted to eat what Governors eat. In your dealings with these people of the submerged world, you must give them the thought that you are not coming down to them, but recognize that you stand with them. One young woman in New York voiced the feelings of many by the words, "I am willing to have it said that I belong to the poorer classes, but not to the lower classes."

Another way of reaching the women is to go into the homes and teach the mother how, even in quarters so cramped that the five or six members of one family must occupy two small rooms, modesty may be preserved. Among these people there are many who are very careful, and manage adroitly in curtaining off a part of their abode so that they live very decently in very small space. They are capable of being taught by the tactful friendly person who goes to them.

Another thought: We should teach the mothers how to amuse their children. When the child in the "upper realm" plays, you will notice that that child imitates its mother. She receives and pays visits; hence the child dresses in old finery and receives and pays visits with her playmates. The child of the submerged world, whose mother toils over the tub all day or goes out to clean offices, has little to imitate that is pleasant. The street is the playground, and its influence full of evil. I have been surprised at the quickness with which the women of the submerged world have taken up this new thought of their trying to amuse their children and yet not stop work. In one tenement the little ones play doctor, the mother suggesting now and then the different ailments. With a pair of blunt scissors and a newspaper, and with dolls made from clothespins, many a poor child can spend a happy hour.

Another and most important lesson needed to be taught in

these homes is to show the mother how she can gain and keep the respect of her child. The great trouble in our large cities, and one which leads to the anarchism, socialism, or any other bad *ism*, is that the mothers lose the hold they have upon their children, and the child ceases to obey or respect her. The boy who scoffs at mother's authority will soon defy the law of the land. You remember the story of the prisoner who, on his way to jail, turned to his mother, an aged woman, as though he wished to kiss her, and when she turned her face to him he put his teeth in her cheek, and said, "If it had not been for you, if you had made me mind you, I wouldn't be a criminal." These mothers are willing to learn how to cultivate respect for themselves in their children, but they do not know how of themselves. They need to be told of a better way to make a child obedient than slapping the child on the head or screaming at it. These mothers have the habit of frightening and lying to their children. But many people in the upper world as well as in the submerged do that to gain temporary power.

There are various plans of reading carried on for these mothers of whom I speak. Doubtless you are familiar with that called

### HOME STUDY OF THE BIBLE.

Women who work at the washtub and with the scrubbing brush study a few verses between times. The visitor talks to her of her reading and helps her. Storybooks are taken to her—stories which give her courage and brightness. "My Jimmy respects me more now than he used to do," said one mother, "because I can talk about things."

Mothers' meetings naturally follow. In my work we have the babies, who must come if mother does, tended in another room, so that the tired arms may rest for the hour. Hot coffee and buns warm the heart as well as the stomach. Talks on how to make the poorest home a little brighter, how to mend and sew, cook and clean, train and nurse the babies, prevent sickness, etc., are given. These "prisoners of poverty," shut within their narrow houses, with only the high tenement on the opposite side of the narrow street, and only the gossip of the tene-

ment to think about, need to be lifted out into a broader place. We must broaden their horizon, tell them of women who have blessed the world—of women of other lands and how they live, and, best of all, give them the comfort of the Gospel. Tell them also of the better land which is opened to her by the promises of God, that land to which we are all looking forward. And so I repeat that personal visitation, personal instruction, personal influence from house to house, hand to hand, and heart to heart, afford the best possible solution of the difficulties met with in the submerged world.

My topic has reference also to another class of women which I am specially asked to mention—women who do not specially belong to the submerged world, but who reach it—I mean the mothers of illegitimate children. We have in New York a society which has been helping some of these mothers by finding for such a mother a place in the country, where she may take her child with her. When possible, mother love should be encouraged, and by holding them together for a time at least the woman is kept from utter despair. Without hope, without love, who can get right or keep right? We have a loving duty to do for these women, more sinned against than sinning, but such personal work as I have outlined will, by the blessing of God, help to cut off the supply.

Is the picture of the submerged world, with all its poverty and ignorance, too dark? There are bright spots. The poor are almost always ready to be helpful to each other, and their sacrifices in giving are most noble.

Only last week a little boy, whose father and mother had died—a little foreigner, unable to speak our language, and living down in the most miserable part of New York—was taken in and cared for by a family almost without food. The day before they took the child to live with them they had had little to eat, and at the time they had but one meal in the house, but in order to help the boy the man pawned his own coat. I will defy any one in the upper realm of life to show any kind of charity equal to that.

A woman and her family who had lived in furnished rooms and were unable to pay the rent were put on the street. They

had no furniture, but from one friend and another we secured a bed, chair, and table, but lacked a stove. A poor woman—as poor as the one who had been placed upon the street—came forward and gave her an old stove, which was cracked, to be sure, but would answer for a time, and she had her husband carry it to the new place. There was no stovepipe, and another woman, equally poor, said, "I have a pipe that she may have." And the stove was fitted into the chimney. The co-operation, the sympathy of the poor with each other, is very real.

Take the matter of sickness. You will find the women of the submerged world sitting up all night with other women whose homes are desolated by sickness and death, and then find them going to work the next day as usual. I have in mind the case of a boy whose father died and whose mother married again, and then the mother died and his stepfather married again, so that I shall have to leave it for you to name the relationship; but somebody six or seven degrees removed from him took the boy and said: "You may have a shakedown in the corner. We are poor, but we won't turn you out." He was a cripple for life, and they were too poor to feed him, but he was fed by neighbors who from their poverty threw down to him, as he sat on the back steps a bone or a crust of bread, or shared their very scanty meal with him.

One other thought: What the people of the submerged world are able to accomplish in spite of crushing difficulties? Let me give one instance: A lad about fourteen years of age, whose whole stock of linen consisted of one collar and a pair of cuffs, was so cared for by his mother in her poverty that every night this collar and these cuffs were made clean, and every morning he went out from his attic home looking as nice and fresh as a boy would wish to look. That lad has studied nights, his mother has been interested in every step of his progress, and from cash boy he has taken a position in one of the large wholesale stores of our own city. He is an active Christian, and from the present outlook may yet become a man after the noble pattern of the late William E. Dodge.

I have been asked to use a part of this time allotted to me on your programme in speaking of the work done by the

DAY NURSERIES.

Jacob Riis has written graphic stories of how, in lower New York, he has seen in some of the down-town fires the charred bodies of children brought out from burning tenements, children who had been locked in while their mothers were away at work. When mother must be breadwinner, it is the business of those who would build the nation wisely to help her with her children, and to help the mother by teaching her to help herself. The day nursery is one of the best of these methods. If you doubt the need of the day nursery in every locality where there are toiling mothers, visit the tenements. Here a group of children cared for by a paralyzed grandfather, there a room where three children are locked in from morning to night, and still another place, where children who had been locked in by their mothers I saw engaged in holding a patriotic celebration with matches and sticks, and what the end of that conflagration would have been had not the play been interrupted you can imagine. At the nursery the child is trained to love of cleanliness and to obedience; is taught how to play and work by kindergarten plans; the good food and regular daily naps, the merry games, build up the growing body.

The Virginia Day Nursery of my own society in New York is situated in the crowded East Side, and from fifty to sixty little ones daily enjoy the sunny rooms, the plants and birds, the kindergarten and games. Mothers are able to work better, because they are sure no harm can come to their children. Healthy, happy, obedient children will make brighter homes and better citizens. The home and the citizen make the nation.

One other thought as I close: There is no wide chasm between the avenue and the alley, and no great, high, impenetrable wall between the submerged world and the world of wealth or culture, and there are thousands who are constantly passing from one to the other. General Grant said, "We are members of a republic in which one man is as good as another before the law," and the vote of the child down in the slums by and by will count for just as much as the vote of the boy up on the avenue. Let us make this a personal matter, we mothers of the

republic. What are we doing for the homes of the submerged world? No matter how beautiful may be the edifice of our social life, if it is rotting at the foundation, that edifice will surely fall.

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## WHAT THE KINDERGARTEN MEANS TO MOTHERS.

By Miss AMALIE HOFER,
Chicago, Ill.

In the face of the facts which Mr. Cushing has told us concerning the life of the Indian mother, and in the face of the facts which Mrs. Bainbridge has just recorded about the life of the down-town New York mother, let us suppose that we live in the days of good fairies, and may choose from all the kinds of mothers in the world. What kind of a mother would we choose here to-day for our mother? I can not avoid a momentary feeling of discouragement when I hear such stories as those we have just heard from this platform, and yet I do know that great reconstructive work is going on also not only under the names of philanthropy and reform, but in the thousands of homes which have never yet descended to that low plane which makes reform and philanthropy necessary. This great current of constructive work should have its representative right here and now; and I am glad to speak to you from the kindergarten standpoint, considering the kindergarten in its general sense, in its social and educational significance, rather than as a philanthropic factor. To be sure, the kindergarten has been one of the means of reconstructing motherhood in its daily practice in family life in a thousand city districts which have not otherwise been reached; but I like to think of the work that the kindergarten is doing at the other end of the social line, of the work which I believe it has done to bring many of you mothers here to this Congress, such work as to make such a Congress as

this a national demand. Such work is its greatest glory and its greatest credit.

As we speak of the work of the kindergarten, each thinks immediately of the kindergarten she herself has seen. Those from California will think of the Silver Street Kindergarten, and those from New York the particular, favorite mission which you have visited or in which you have worked, and will recall the class of children and possibly the quality of the kindergartner in charge, and all will remember that it afforded a pretty sight. Why is the kindergarten a pleasing sight even under the most disadvantageous circumstances? One reason is that she who goes into that work has laid upon her heart as her chief work that of typing humanity in the best sense she may to the children who shall come to her. You often hear that the kindergarten philosophy is something so deep or profound that not every one can comprehend its teachings, or at least that it takes years of study to understand it; but I can give you in a few words the reason why that philosophy has come to be so potent. Its main and fundamental idea is that the great function of the adult is not to serve the child, not to reform the child, not to feed and clothe and dress the child, but to practice in the presence of that child, as a type, as a pattern, all that the child should aspire to become. It sounds presuming, does it not? And yet we do not hesitate to teach color in the kindergarten by giving the standard, typical, pure colors, and our artist friends think that this is wise and right. We teach form by giving the children the type forms, so that they may look out into the world and find it simplified and classified. We present Nature lessons in a large and general way, so that the child shall not be impeded by detail before he is ready to use it, but may go out and find the beautiful world a place that is readable, even though he may never come to study botany or geology. We present all the so-called lessons in the kindergarten, whether intellectual or ethical, from the standpoint of fundamental law and eternal facts.

These, however, would not in themselves constitute a social reform or usher in an educational movement, but would rather provide an expedient and better method of teaching children,

perhaps economically, by ways and means which are more direct in making them familiar with form and color, and later with reading, writing, and arithmetic, and still later with science and art. But we go further than this. We aim, as kindergartners, to consciously type the race life to the child, believing that the purpose of adults "being mixed, as God has mixed them," with little children in the human family, believing that the function and purpose of our existence along with the children is to epitomize to them what has gone before, and hold before them the reasonable object lesson of what is in store for them. We aim at nothing less than the reflecting to the children given into our charge as nearly as possible, and as impersonally as possible, the fair average of a beautiful, perfected human life. This is why it sometimes takes two years to learn how to be a good kindergartner.

Why are we always sorry when we hear of little children being left as orphans? There are plenty of grown people in the world to take care of them. There are all manner of institutions waiting, and other mothers' hearts everywhere ready to take up these children, and yet we are invariably sorry when we hear of a father who is left with three or more little ones. Can anything in the world replace to the child that peculiar quality not merely of being loved, but of being served and loved at the same time, which it is the mother's privilege to afford? I believe if we were to generally accept as true the claim of the kindergarten as to what constitutes motherhood, our State institutions would be reformed, and while we would not rest content until kindergartners were placed in charge of the inmates to transform the institution into a family, we would also speedily lessen the need for those institutions.

Those of you here to-day who have little children at home will want to know what you can do at your end of the line, perhaps at the same time that you are busy helping on the work being done for the less fortunate. What can you do to prevent that subtle disintegrating element from creeping into your own households? What can you do to keep your boys and girls from becoming such problems that it requires a whole institutional government to legislate and punish and finally reform them?

We have been told that the deficiencies of motherhood are found not only in the submerged parts of the city. I know this to be a fact, and I believe that this Congress is the strongest proof that earnest, intelligent women want to know not merely "scientific methods of bringing up children" (as some one remarked on the street to-day), but *economical* measures. I believe in the kindergarten because it is economical. It saves—yes, it saves in dollars and cents—because it conserves that wonder product known as human energy, through starting the children right in their ideals of what constitutes life and the purpose of humanity. It does this through its teaching of the value and meaning of human fatherhood and motherhood, brothers and sisters, and neighbors. Its educational idea is the greatest social economic measure of the day. I believe that the kindergarten put into the public schools of our country (when the time is ripe, when you and I have helped to make it ripe) will, as an institution, do for society at large what the young child does for every individual of the family into which it comes—that it will serve as a daily reminder to those in power that their highest duty is to serve as the pattern of what these little ones should become and should wish to become.

Coming on the train to Washington, there was a party of five children with a beautiful mother. The smallest child, scarcely three years old, walked up to us and said: "See how big I am now. I was not so big once, but just see how big I am now," just as we did when we were children, just as every child who has breathed and lived and grown has said. I replied, "Pretty soon you will be bigger, and then what will you be?" "I am going to be just like my mamma." This earnest mother of the child could be quite happy in her child's aspiration.

Another instance of how children aspire to become as their elders: An unattractive child in the Chicago Orphan Asylum had waited long for some one to come and take him away, having witnessed how this and the other child had been "taken home." As an explanation, the matron had said that Johnny's papa had come to take him home or Mamie's mamma had come to take her home. Finally he asked, "Why doesn't my papa come?" Again and again he demanded to know why his papa did not

come to take him home, growing more and more impatient. One day a gentleman of very fine appearance came into the office, and in the most polite and courteous manner made inquiry to see the baby girls, as he might wish to adopt one. Then this little boy walked up to him and asserted, "You are my papa."

"No, indeed, I am not your papa." But the child, tired of waiting for his turn, appropriated the newcomer, and accompanied him as he was shown through the wards, holding him by the hand. Later while the gentleman was waiting, seated in the office, Joe climbed to his lap, fumbled with his watch chain, and patted his cheek; and as a last resort this fine gentleman asked whether it would be possible for him to make arrangements to take the little fellow home with him for a brief vacation. This was arranged, and little Joe, with his scarred face, and with the complexion which had been largely to blame for his being left behind, was taken away by the strong, handsome gentleman. After two weeks the word came that they could not get along without Joe, and wished to keep him, with the added comment that there was every reason to believe that Joe would make his way in the world.

That craving, that demand for a human ideal, is the salvation of little children; that demand and the fidelity to that craving for an ideal within human reach, within sight, within touch, and that can be handled and loved, is what helps children to grow up and out into beautiful lives in spite of the immediate shortcomings of father or mother, or possibly the absence of either. One of the most sacred duties of the kindergarten is to cherish and honor every trace of this craving for the ideal on the part of the child; to send that child home to honor fatherhood and motherhood, no matter what the father and mother may be. It is sometimes our most difficult work, and yet it is the only chance of sustaining respect for the human life and preserving to the child the power to aspire.

Not long ago I was in a street car in which there was a beautiful child kneeling on the seat, looking out of the window, giving a full side view of her animated, beautiful face to the people in the car. Among the other passengers was a young man who is an illustrator for one of our daily newspapers. He was sketch-

ing the profile of a prominent politician who sat across the aisle, and was very much engrossed in his work. Knowing him, I asked: "Why don't you sketch that child? It is not every day that you can have a child pose for you in that beautiful, unconscious way, and you can find a politician on any street corner." The young man drawled in a worldly way (and I would not have had his mother hear him say it): "Children are such strange creatures. I never know just what to make of them, and so I keep my distance." He was a man possibly twenty-five years of age. A gray-haired man, who had lived long enough to know some things, took up the conversation at this point, and inquired, "How long, my dear young friend, is it since you were a child?"

The tendency to grow away from all that is free and spontaneous and childlike is certainly not to be encouraged, and is only too often a result of an indifference on the part of parents as to the ideals of their children. The mother or father who patronizes the child is not the kindergarten kind of mother or father. The business man who merely tolerates his children is not our ideal of what a father should be, and brothers and sisters who scorn the companionship of younger ones are quite out of warp. If the kindergarten philosophy restores the adult world to the right attitude toward little children, and reminds those who have no little ones of their rightful claims, it will have done a great social service. If the presence of the kindergarten in our system of public education serves as a child-nature reminder to the great teaching force of this country (which numbers many times that of our standing army), it will have done a great educational service. If, by having a corner of its own in every public school building, the kindergarten preserves to the thousands of growing boys and girls, as they pass from grade to grade, that perennial sweetness and spontaneity which is the glory of every human life, it will have done a great ethical service for all time to come.

The other day a little boy asked, "Why don't people in our days talk the way they did in the Homer days?" He had been told stories in which the gods and goddesses appeared among men, and spoke in flowing, poetical, metaphorical style, and he

liked it. It suited his ideal of grown folks. You may remember, away back in the beginning of your own time, how you looked up to grown people, and ascribed to them all the qualities of kings and queens and those other rare people who live in the child's Olympus—his imagination? These qualities the children literally force upon us grown people. The kindergartner believes that their visions of adult perfection may be realized. If children want us as gods and goddesses, it is our privilege to make it the business of our life to become such. Until the individual family sustains that dignity and majesty of human life within its own circle, no reforms of institutional life, political or ethical, can replace in the hearts of the growing children those ideals and aspirations which their souls will always crave.

## PARENTAL REVERENCE AS TAUGHT IN THE HEBREW HOME.

By Mrs. REBEKAH KOHUT,

New York City.

Prof. Lazarus, of Berlin, in his first essay on the Psychology of Nations, has referred to the typic-symbolical fact that with all civilized nations their founders came near losing their lives during childhood. They were saved—among the gentle Greeks, Zeus by a goat; among the rude Romans, Romulus by a she wolf; and Moses by Jochebed, his own mother. This last fact, that the founder of the Jewish nation was saved by his own mother, suggests, it seems to me, in the strongest manner the family devotion which has distinguished the Jewish race from so many nations since the earliest times.

To the prophetess Deborah was granted the title "Mother in Israel," because of her valiant deed for Israel's welfare, and, of course, this was supposed to be the highest title that could be given her.

The Hebrew words meaning *house* and *mother* are coextensive, the mother and the house being one. Indeed, all through the Bible, from the pictures of the mothers Sara and Rebekah and the rest, we can glean how much woman's word was respected, and how important a position she held in the home. To be a mother was the crown of the Jewish wife. Bible and Talmud say, "The house is the real temple of woman, the education of children her divine service, and the family her congregation." Solomon sang of the ideal Jewish mother in his Proverbs, and if the most beautiful picture in the world is that of the Virgin and Child, is it not at the same time the picture of the Jewish mother?

The Bible makes man's parents equally deserving with the Most High of his honor and reverence. "Honor thy father and thy mother" is one of the precepts of the Decalogue; and it is also written, "Fear thy mother and thy father." These are divine inculcations, while the penalty for the blasphemous child who sins against his earthly parents or the great Father of the universe is the same, for it is written in the same spirit, "Who curses his father and mother shall be put to death," as it is said. "And every man who blasphemes God shall carry his death."

"Three friends," said the rabbis, "has man—God, his father, and his mother." "He who honors his parents," says God, "honors me, even as though I lived among them;" and it is explained by the rabbis that the Fifth Commandment is placed in the Decalogue between the other nine because respect for parents binds together the first four, our duty toward God, and the last five, our duty toward our fellow-men. It is, of course, a difficult matter to outline distinctly now the relations which then existed between Jewish parents and their children, for here we are dealing with an impalpable sentiment, which but imperfectly materialized itself in quaint and ennobling customs. The full pathos of the love which linked a Jewish father to his son can not be set down in words. It is natural that the Jewish law books fail us here. Judaism, it has been said, is a religion of laws. I am glad to say that the duties of children to parents are very imperfectly codified, though there are enough still to give us a broad view of those relations; but the Jewish heart

was free to follow its emotions. To their obedience to the Ten Commandments is due primarily the survival of the Jews. For more than two thousand years they have been playing the part of scapegoat in the drama of the nations, and have been driven from land to land. To what, then, is due their continuing existence? It is to their religion. Greece and Rome, with their splendid civilization and legislation, have vanished. Judea, inferior in the arts both of war and peace, still exists, a witness to the truth of the idea that there is but one God, Father of all, and holding in his hand the destinies of all.

He loves the good and hates the bad. This is and has been the keynote of the Jewish religion. But this religion was never restricted to holidays and Sabbaths, and to fulfillments in the synagogue alone, but almost every daily action of man or woman in the household and out of it was accompanied by the performance of some religious rite. A people that believes that religion is not for any distinct time or place, but that it must enter into every phase of life, is virile; and when we remember that in the Jewish home the father was to the child the representative of God, the Father in heaven, it is easily conceived that the practice of religion by the child's father was of the highest value in the conduct of his own daily life.

The Bible places the duty of honoring parents in a special category, suggesting longevity as a reward for the observance of this obligation, but specifying no penalty for its neglect.

The Jewish prayer book includes the honoring of parents among those things the fruits of which a man enjoys in this world, while the principle remains with him for the world to come. Even the babbling child was taught to utter prayers of thanks to God on rising, and to invoke his divine grace for the coming day; after each meal prayers of thanks were said; and before retiring the last conscious act was the saying of a prayer. And in these several prayers to the Father in heaven there was always included an invocation of divine blessing for the parents on earth. Indeed, it was by this constant reminder of the religious importance of honoring father and mother that it became, as it were, the nature of the child.

Innumerable passages might, of course, be quoted from the

Old Testament to show how much religious importance was attached to the honor shown father and mother, viz.: "Every one shall fear his mother and his father" (Lev. xix, 3); "Cursed be he who despiseth his father and his mother, and the whole people say Amen" (Deut. xxvii, 16).

The Temple was destroyed; the Jews became a scattered nation; little of earthly goods did the Jew carry with him to his exile. But he had possessions of which no tyrants could rob him—they were his Bible, his law, and his traditions; and wherever he pitched his tent, driven as he was from land to land, his home became a sanctuary unto the Lord, a bulwark of social and moral strength, a headlight of home purity and equality amid the darkness of the surrounding nations, by reason of the religious atmosphere that pervaded it. Soon the Ghetto walls arose, and more than ever, from religious motives, was the Jew's home to become his world. Love, of necessity, grew too deep to need legal encouragements or restraints. The same courtesies of etiquette which were observed between parents and children in England only a generation or two ago prevailed in Jewish life for centuries, when life had become a real burden to the Jew, and persecution's rage was the only kind of tolerance he knew.

A Jewish son always stood in his father's presence. The father's seat was never occupied by any one else. In the synagogue, when the father was called to read the law, the son reverently rose from his seat and remained standing during the reading. On the eve of the great Day of Atonement the children were summoned to appear penitently in the father's presence, to invoke the parent's forgiveness for the sins of the year, even before asking forgiveness from God. But most valuable in the complete picture of home life in the Middle Ages is the Sabbath eve celebration. How impressive when the father, returning from divine service, folds his hands upon the bowed heads of his children, giving them his blessing in God's name, thus imbuing the child with filial love and veneration, and himself with moral responsibility toward his offspring. A number of writers, mostly German, have caught this undercurrent of beauty in the lives of a hampered people, who quietly passed their days in the shadow of the Ghetto wall. But most touching of all is that

particularly beautiful picture of the Ghetto Jew by Heinrich Heine. Here you see him all the week with the pack upon his back, almost doubled with the very burden of life; but on the Sabbath eve he is suddenly transformed into a prince of men as he returns from the synagogue with the divine benediction upon his now almost spiritual countenance, hastening to his humble home (but which is at the same time his castle), his wife and children running eagerly to greet him; the snowy cloth, the Sabbath lights, the poor man too (for it was Jewish law to provide for the poor); and as he stretches out his hands to bless, with the blessing that Jacob gave to his children, he is no longer a poor Jewish peddler, but a high priest, and his wife a veritable high priestess. What mattered to him the stones and cuffs of the week? It was the Sabbath, and he was lost in its glory and beauty. Can you not see the value of such scenes as an influence for good in a child's respect for parents? Or shall we go further and relate how, even to this day, no Jewish child fails to light the taper on the anniversary of the death of his or her parents, carrying the respect for father and mother even beyond the grave? And the rabbis taught this, that the child who forgets to respect the wishes of his parents by doing those things which are prescribed, and not keeping those commandments which father and mother taught him to keep, whose relation to his children does not reflect the religious and moral training he received at home, creates a chasm in his life which he can not bridge, even by lighting the anniversary lights.

Rabbi Ulah, one of the Talmud rabbis, was once asked, "How extended should be the honor due to parents?" He replied: "Listen, and I will tell you. There was a diamond merchant, and the sages desired to purchase from him a jewel for the ephod of the high priest. When they reached his house they found that the key of the safe in which the diamond was kept was in the possession of Damalis's father, who was sleeping. The son absolutely refused to awaken his father to obtain the key, even when the sages in their impatience offered him a much larger sum for the jewel than he had demanded. And, further, when his father awoke, and he delivered the diamond to the purchasers, and they gave him the larger sum they had named, he took

from it his first price, returning the balance with the words, 'I will not profit by the honor which I have for my father.'" The Talmud abounds in such stories, iterating again and again the importance attached to the proper relations between parents and children. This, then, was the compensation the Jew received for the persecution of the Middle Ages. Walled in from the outside world, all he had was his honor and the recollection of a glorious past, and he knew it, and he preserved his traditions to the highest degree in his home life. Judea's Temple fell, and the biblical Jews became a scattered people. The walls of the Ghetto fell, and the Jew could walk out among the people of the world, rich with the knowledge and traditions of a narrowed life. Since Mendelssohn's time many of the barriers which separated Jew and Gentile have been gradually removed, until now we stand alongside of each other, working hand in hand in all that is for the good and for the amelioration and emancipation of mankind. Even a Jewish mother has been asked to bring her simple message to the mothers of other denominations, hopeful that perhaps in some home the good old spirit of parental reverence will take root and grow.

Simultaneously with the granting of civil and religious rights the Jewish mind, trained for centuries almost exclusively in the study of the Bible and Talmud, eagerly sought other avenues. The horizon widened, and religious ceremonies no longer played so important a part in their lives, as, indeed, it has ceased to play in the lives of many people who are not Jews. But the strong family ties, the honor of father and mother, parental affection, so typical of the Jewish parents, and which grew and were fostered in the true religious sense, because God commanded that it should be so when he gave the law to Moses, and which were the Jews' compensation for the Ghetto life—these still live, and have become proverbial among the nations of the earth.

Should you go into any American-Jewish home, or into the Jewish home of any other land (and in what land is there not a Jew?), you will, on the whole, find that home the same as the other homes of that country. The Jew is a citizen of that part of the world in which he lives. But "Mother of Israel" is still

a title of honor, and "Father" is still a word of holiest meaning. Parental reverence still exists, for the Jew is still, to a large extent, a creature of traditions.

There can be no more important theme for mothers to discuss. It is a pathetic picture we ofttimes see, this relegating of parents by children to a secondary place in the home. It is a picture which no one can see without a sense of shame, a sense of pain.

Teach your children while they are young the way in which they should go, and in your old age they will not depart from the path. Begin with the Decalogue, as the wise old Hebrews did, and every day make your children realize that father and mother are Heaven's representatives on earth, and that to be disrespectful to them is a sin against God, the Father in heaven.

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## THE AFRO-AMERICAN MOTHER.

By Mrs. FRANCES ELLEN WATKINS HARPER,

Philadelphia, Penn.

It is now more than thirty years since a newly emancipated people stood on the threshold of a new era, facing an uncertain future; a legally unmarried race to be taught the sacredness of the marriage relation; an ignorant race to be taught to read the Book of the Christian's law, and to learn to comprehend the claims of the Gospel of Christ of Calvary; a homeless race to be gathered into homes of peaceful security, and instructed how to plant their strongest batteries against the sins that degrade and the vices that demoralize; a race unversed in the science of government, and unskilled in the just administration of law, to be translated from the old oligarchy of slavery into the new commonwealth of freedom. To the men of this race came the right to exchange the fetters on their wrist for the ballots in their right hands—ballots which, if not vitiated by fraud or restrained by violence, would count just as much as those of the

most talented and influential men in the land. While politicians may stumble on the barren mountains of fretful controversy, and while men who lack faith in God and the invisible forces which make for righteousness may shrink from the unsolved problems of the hour, into the hands of Christian women comes the opportunity of serving the ever-blessed Christ by ministering to his little ones, and striving to teach neglected and ignorant mothers how to make their homes the brightest spots on earth and the fairest types of heaven.

The school may instruct and the Church may teach, but the home is older than the Church, antedates the school, and is the place in which to train children for useful citizenship on earth and a hope of holy companionship in heaven. Every mother should endeavor to be a true artist. I do not mean by this that every woman should be a painter, sculptor, musician, poet, or writer, but that the mother should be an artist who can write on the tablet of childish innocence thoughts which she will not blush to see read in the light of eternity, and placed amid the archives of heaven—thoughts which the young may learn to bind as amulets around their hearts and throw as bulwarks around their lives, so that in the hour of temptation and trial the voices from home may linger in their paths as angels of guidance around their steps.

As marriage is the maker of homes, its duties and responsibilities should be understood before it is entered upon. A mistake made here may run through every avenue of our lives, and cast a shadow over all our coming years. In education we may become well versed in ancient lore and modern learning, able to trace the paths of worlds that roll in light and power on high, and tell when comets shall cast their trails over our evening skies; we may learn to understand the laws of stratification well enough to judge where lies the vein of silver or where Nature hides her virgin gold; we may be able to tell the story of departed nations and conquering chieftains who have added pages of blood and tears to the world's history; but our education is deficient if we are ignorant of how to guide the little lives intrusted to our care, and if we can not see in the undeveloped possibilities of our children gold more fine than the pavements

of heaven and gems more precious than the foundations of the Holy City.

When a woman marries she helps to lay the foundation of a new home, and she should be careful in choosing the building mate. If it would be folly for a merchant to trust an argosy laden with the richest treasures at midnight on a moonless sea without a rudder, a compass, or a guide, is it not worse than madness for a woman to trust her future welfare and the happiness of her home in the unsteady hands of a man who by intemperance has lost his self-control?

We need an enlightened parenthood. The moment the crown of motherhood falls on the brow of a young woman God gives to her a new interest in the welfare of the home and the well-being of society. Society acquires an added interest in the welfare of each new member that enters it. Whether his advent shall prove a blessing or a bane, an addition to the dangerous and perishing classes, or a moral and spiritual force, making life brighter and better, depends upon the home and mother influence. Not only for the sake of our own people, but for the sake of the nation, there is need of an enlightened parentage.

You of the Caucasian race were born to an inheritance of privileges; behind you are ages of civilization, education, and organized Christianity; behind us are ages of ignorance, poverty, and slavery; and now into your hands, oh, my favored sisters, God has placed one of the grandest opportunities that ever fell into the hands of a nation or a people. Has not the colored mother a claim not simply upon your compassion, but also upon your sense of justice? If the great apostle to the Gentiles felt that he was a debtor to the Jew and the Greek, the Roman and the barbarian, have you no debt to be paid to the colored motherhood of the country? If St. Paul felt that the barbarian had made him a debtor by building the roads on which the tidings of the Gospel he loved could run with nimble feet, that the Jews had a hold upon his gratitude for preserving the idea of the unity of God—the great, the grand, and central thought of the universe—and the Greek for the development of a literature that added to his resources of expression, has not the negro also a claim upon a nation in which he helped build up the

great cotton power, rendering the toil of his hands to the mills?

I do not ask any special favor for the colored mother. Only let us be tried by the same rules and judged by the same standards as are other people. I am not asking any material favors from a thread to a shoe latchet. But I do ask you to give what we can not touch with our hands, the ideal things that can not be measured with a line nor weighed in a balance, just those things which gold is too poor to buy—kind words and holy wishes, and the clemency of hearts inspired by love to God and man. I ask that you will do what you can to create a public opinion which will not class the worthy and the worthless together, nor say to the most intelligent and virtuous woman applying for a situation, "The color of your skin must be a badge of exclusion; no valor nor any virtue can redeem you, nothing can wipe off the ban that clings to you." Trample, if you will, on our bodies, but do not crush out self-respect from our souls. If you want us to act as women, treat us as women. If you want us to become good Christians, teach us concerning our high origin, our relation to God, our possibilities of rising so high in the scale of moral and spiritual life that from being a little lower than the angels we may become one with God, even as Christ was one—one in spirit and one in harmony.

I am not here to laud the progress of the colored woman, nor to attempt to soothe our people by humming a pleasant lullaby, saying that we are a race which has made a wonderful progress in the short space of time since our emancipation. Never before was there a race of enslaved people who lived in such a wonderful period of history. The sun is now our engraver, the swift-winged lightning our messenger, and steam our tireless beast of burden. Never before, I think, in all the history of slavery, ancient and modern, was there an emancipated people upon whom so much money was bestowed in providing them with education. Never, do I think, was philanthropy more widespread nor charity more thoughtful than it has been since the war. Nor has all this outlay been barren of results.

In 1860 the Commissioner of Education showed the number of negroes enrolled in the schools as absolutely trifling. In 1870,

five years after they became free, the records of the census show that only two tenths of all the negroes over ten years of age in the country could write. Ten years later the proportion had increased to three tenths of the whole number; and in 1890, only a generation after they were emancipated, not less than forty-three out of every one hundred negroes of ten years of age and over were able to read and write. These figures show a remarkably rapid progress in elementary education. In all the Southern States, except in North Carolina, Alabama, Louisiana, and Texas, it appears from statistics that the enrollment of negro children has increased more rapidly than that of the whites.

This is the era of golden opportunity for American womanhood. It is theirs to exert their influence against the lawlessness in the land which is not merely racial, but a symptom of disease in the body politic. And now, in conclusion, permit me to entreat you that as numbers of the young women of the colored race are around you as servants, and come in constant contact with your children, that you will hold it as a sacred trust to instill into their minds the best principles, and hold up before them the highest ideals of integrity of character and purity of life. What is noblest and best to teach your daughters is not too noble and good to teach them. Close not the door of opportunity upon any on account of color or race. In domestic service place a premium on industry, virtue, and intelligence. A young girl trained as a kindergarten pupil might be of great value to a young mother as a useful assistant in the work of child-rearing. Between both branches of the human race in this country there is a community of interests, and their interests all lie in one direction.

*WEDNESDAY EVENING, 8 O'CLOCK.*

## MOTHERS AND THE SCHOOLS.

By Mrs. WILBUR F. CRAFTS,
Washington, D. C.

A young wife chose for a motto to place in her private room the words of Jesus when he said, "Suffer little children to come unto me." She subsequently became the mother of ten sons and one daughter. When she went out to drive her commodious carriage was filled with her children and with flowers. The flowers were for other people's children. She drove not only through the parks and finest streets for her own pleasure and that of her children, but she also went through sections of the city where the streets were filled with poor children at play, so that she might scatter flowers among them. Through her long life her words and deeds ennobled motherhood, and taught other people with whom she came in contact that motherhood is woman's noblest condition.

The world loves to pay tribute to motherhood. There are some great mothers whose names are honored of many nations, but every mother has a shrine in some loving heart. It has long been held that mother, home, and heaven are the three sweetest words in our language.

Among the many tributes which the world pays to motherhood, the kindergarten is perhaps the greatest, not excepting art and literature. It is higher than painting, because life itself is greater than the representation of life. A group of dimpled darlings, instinct with ever-changing grace and mood, are far more interesting than any painted group could be, even though Raphael be the artist. These life pictures are day by day being produced in the kindergartens of our land, where not alone the graceful games and occupations form the setting of the pictures, but where soul development is an element beyond a painter's brush to depict.

The kindergarten is higher than the poem because it not only develops lofty imaginations and ideals, but it provides ways and means of carrying them out. There are lyrics and idyls and pastorals being enacted every day in kindergartens.

We lay the kindergarten at the feet of motherhood because Frederich Froebel, its founder, tells us that his system is the "science of motherhood." He went about among peasant mothers, observing the sweet plays which they had instinctively with their little ones; these he caught and fixed forever in picture and song and motto in his so-called Mütterbuch, which a leading kindergarten author in somewhat mistaken zeal calls "the kindergarten Bible." It is not a Bible in any sense, but it is one of the noblest books to guide in the right development of little children. Froebel is said to have been the possessor of a well-worn Bible, and he certainly would not wish to be credited, or rather discredited, with making one of his own for others to study.

The genius of the kindergarten system is motherhood, but it does not put mothers on a pedestal and say, "Here are unerring guides"; instead, it seeks to educate mothers as well as children, but the fact remains that true motherhood is the right standard in education, and not in elementary schools alone. I have long felt that the school should not be an institution separate from the home and peculiar to itself, but should rather be the broadening out of the home life. Just as we now have "Greater Chicago" and "Greater New York," let the school be looked upon as a part of the greater family. Or, turning the picture about, let us compare it with *Magna Grecia*. The peninsula was not Greece alone, but the outlying islands and colonies as well. Let these two illustrations serve to carry the thought that the home element must be in the school and the school element must be in the home.

This is the ideal; what is the reality? Almost universally mothers sigh with relief as their children take up their books daily and start off to school. They have the feeling that for a few hours, at least, they are "rid of them." They know hardly anything of the conditions by which their children are to be surrounded during the five or six hours of their absence from

home. They would hardly know the teacher of their children if they should meet her on the street. The teacher, on the other hand, does not know them, and the two who should know each other best, because both have the welfare of the same children at heart, are as ships that pass in the night.

As a schoolgirl I was taught to sing about the parents:

> They visit their cows,
> They visit their farms,
> But why don't they visit their schools?

Even this did not bring the mothers to visit the school!

As a former teacher, I must confess that the unusual sight of a mother coming toward the schoolhouse always filled me with trepidation, because I knew some complaint was about to be brought against me. A friendly visit from a mother was an incident almost unknown. I have questioned teachers of this present time, and those beyond the kindergarten tell me that their experience is like my own.

Let us discover if we can why the school and the home are so far apart. When civilization was young and homes were isolated, the children were taught at home by their parents. As wealth increased, social duties made it necessary that tutors should be employed. As the population increased, and homes became closer together, the idea grew apace that one tutor might do for all the children in a neighborhood, and the schoolhouse was erected as a common place of meeting. The teacher "boarded around," and so in a certain sense the school was a family matter. Under such conditions it was hardly possible for the school to be a law unto itself.

As the number of children increased, it became necessary to build larger schoolhouses and more of them, and the school system was established. It was then that parents took upon themselves the attitude of *laisser faire.* They Americanized the French motto, "*Laisser faire et passer le mond va de liu-memè,*" to read, "Let the *school* alone, it revolves of itself." The result has been that our schools have become almost devoid of practical training or religious teaching—something very unlike

the true home. Instruction rather than education seems to have become the aim of the school, and our boys and girls, particularly those who must early set about earning their daily bread, are not prepared for the tasks before them. Their acquirements in the school have given them distaste for hand labor, and therefore many pursuits are left untouched by them, to be taken up by those who come as foreigners to our shores.

It were better if the home idea should again prevail, not to the extent of each family having a tutor or of the restoration of the village school, but let there be a *renaissance* of home interest and co-operation with the school. Let parents, particularly mothers, put in the list of their solemn obligations: 1, Frequent visitation of the schools attended by their children; 2, thorough acquaintance with the teachers of their children; 3, co-operation with the school plans.

A movement in the right direction was a reception given in Boston by parents to the teachers of their children, in order to express their appreciation and gratitude. "Had those teachers not received their salaries?" asked some Shylock. I would reply that *noblesse oblige* has no money value; it is above and beyond it. Better than the public reception was the taking to one's heart and hearthstone the teacher of one's children. If there should be a difference in culture and in social standing, it can best be overcome by repeated acts of such kindnesses, and the reflex influence will be seen in the more refined and delicate handling of the children in the schoolroom. Before leaving this part of my subject, I can not refrain from saying that as motherhood has given a science to education, it would be wise to continue woman in its councils, and give her places upon school boards, as has been done in some of our States and Territories and in a few of the large cities of the world. Let the mothers share with the fathers in plans for public education as they share in the home training.

As a suggestion of what mothers can do for the schools, let me remind you that the organized motherhood of the Woman's Christian Temperance Union, under the inspiring leadership in this department of Mrs. Mary H. Hunt, has secured compulsory

scientific temperance education laws in forty-one State Legislatures and in Congress for the Territories, so giving to sixteen millions of children knowledge of the perils that lurk in alcoholics and narcotics. If one thirtieth of the motherhood of the churches can do so much, what might not be done if all the mothers could join in the work of improving the school? Could we not even bring back the Bible?

Viewing the school as a part of the greater family, many small and irritating questions will disappear concerning distinctions between the rich and poor. It will tend to unify all circles of life, and bring about the true meaning of the fatherhood of God and the brotherhood of man. The foundations for this must be laid in the school if it is ever realized, and they must be laid by the *home* as the divinely appointed center of love and good will.

Some years ago I saw in one of the illustrated weekly papers a colored cartoon which amused and interested me much. There was a large punch bowl filled with little men out of every nation in the world; there was the Russian, the Chinese, the Japanese, German, Frenchman, Spaniard, Jew, Italian, etc. Columbia, as the Goddess of Liberty, stood beside the aforesaid bowl, and, with a long spoon in her hand, was effectually stirring them into the mixture, all of which signified the Americanizing of foreigners. I would like to change the picture. I do not at all believe in a national punch bowl, but instead I will place the schoolhouse; around it shall be a circle of mothers. The teacher is the presiding genius, and the little boys and girls of all nations and stations are the materials which are being stirred together to produce Americanism. To cultivate true Americanism the flag has been brought into school life; the Bible should be brought back with it, because this is a Christian nation.

And yet the picture does not satisfy me. I will put in its place one which I saw in the Louvre—a picture of Christ at the wedding in Cana of Galilee, seated at a table, not with Galilean guests, but with people of all nations gathered about him. That is what the brotherhood of man and the fatherhood of God means—one in Christ.

I live to hail that season
  By gifted minds foretold,
When men shall live by reason,
  And not alone by gold.
When man to man united,
And every wrong thing righted,
The whole world shall be lighted,
  As Eden was of old.

As the first division of my subject has been the relation of the mother to the secular school, the second division shall be the relation of the mother to the Sunday school. I will say in the outset that when the Church takes from the home the duty and the privilege of religious instruction it is doing an irreparable injury. I have seen in a foreign city hundreds of little boys, averaging ten or eleven years of age, passing through the streets in a procession, attired in long, black robes, bare-headed, and shaven in such a way as to look bald-headed. Perhaps you have heard of that precocious little American boy who went to the barber's alone for the first time, and, on being asked how he would have his hair cut, replied, "Just like papa's, with a round hole on the top." But those little boys had round holes on the top, not because they wanted them, but because it was the rule of the school that no boy should be allowed to spend a single night in his home after having been entered as a pupil. The Church assumed the full control of the body, mind, and soul of the child.

I feel the shuddering of every mother heart. That is an extreme we practically know nothing about in the United States, but we are drifting in that direction by giving over to the Sunday school so largely as we do the religious instruction of the children, which should be an essential part of home life. I strongly assert that this usurpation has not been sought by the Sunday school. It has not even claimed co-ordination with the home in this work, but rather unification. For the past twenty years, since the advent of the uniform lesson system, "Home Readings" have been arranged which, if faithfully carried out in the home, would practically make a unit of the home and the Sunday school. And more than this: ten years ago the home

department of the Sunday school was organized, which gives to every father and mother the opportunity of belonging to the Sunday school even though they can not attend it. The conditions for joining the home department are simply the signing of an agreement to study the Sunday-school lesson one half hour a week and report at regular intervals to the superintendent directly or through a home department visitor.

Busy mothers will see at once that this plan will make it possible for them to become identified with a movement which is of the greatest importance to their homes. Those are the wisest mothers who most closely connect themselves with what their children are doing, whether in pleasures, pastimes, or studies. A mother should never allow herself to get into a position where her son or daughter could say, "Oh, mother doesn't know anything about that!"

Those were wise but unusual parents who, when their little son entered the primary department of the Sunday school, came with him, and remained, leading the music and helping in the teaching, until he was large enough to be transferred to the main department, and then passed up with him. That was a wise mother who took a class in the primary department, declining an advanced class of adults, for which her attainments would have fitted her to be the teacher, on the ground that she wished to teach the kind of class that would keep her in closest touch with her own little daughters. There are many mothers who could become teachers in the Sunday school if they would. Perhaps it has never occurred to them that they are needed. Let me make an earnest plea by saying to you that there are at least ten millions of children in our land who have not yet been brought into the Sunday school. They are indeed as "sheep having no shepherd."

Since the Bible has been so largely discarded from our public schools, sad to tell, and since it is more than probable that the vast number of children ungathered by the Sunday school have no religious instruction in their homes, because it is the Christian home that sends its children to the Sunday school, it becomes necessary, in order that our claim of being a Christian nation may be sustained, that these children shall be reached by the

Sunday school. It can not be done with the present teaching force. More fathers and more mothers are needed for the work. Plainly these have not done their whole duty as those who love their country when they have provided religious instruction for the children of their own household. In the light of this great need, should any argument be required to secure the co-operation of parents in the religious instruction of their own children?

The home department of the Sunday school is proving itself to be one of the most effective agencies yet devised to secure not only home co-operation in improving the Sunday school, but also in extending it. Lack of time alone forbids me to relate many incidents showing how it has made a bond between the Sunday school and nonattendants; how it has increased Christian influences by the enlargement of sympathies; how it has promoted Bible study and increased attendance upon the Sunday school and the Church. It is good for the mother in her isolated life on the farm; for the mother kept at home by infants; for the mother too sick to go out; for the aged mother, who can thus take a new hold on life.

Let no mother adopt the *laisser-faire* theory in relation to either the secular or the Sunday school on the ground of having no time. To do so would be equivalent to saying, "I am so busy with temporalities I have no time for eternities." Old Sojourner Truth, nearly one hundred years old, gave as the secret of her long life that she had not worried out her life thinking on small subjects. "Only that is important which is eternal," a motto over the central portal of the Milan Cathedral, will help us to set aside the small subjects and give our time to greater things. In the words of Mary Lowe Dickinson:

We should fill all the hours with the sweetest things,
If we had but a day;
We should drink alone at the purest springs
On our upward way;
We should love with a lifetime's love in an hour,
If the day were but one;
If what we remember and what we forget
Went out with the sun.

We should be from our sinful selves set free
To work and to pray,
And to be what our Father would have us to be,
If we had but a day.

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## THE VALUE OF MUSIC IN THE DEVELOPMENT OF CHARACTER.

By Rev. W. A. BARTLETT,
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The other day I sat at my piano, playing softly, when my little girl, two years of age, began to sing. Her natural and untaught song was the struggle to express herself, her growing self, her developing and beautiful little self. That is, in miniature, the illustration of my theme. It demonstrates our proposition—namely, that music has value in the development of character. Shelley has said that

. . . most wretched men
Are cradled into poetry by wrong;
They learn in suffering what they teach in song.

And that is eminently true. But we have come to an age which believes that song may not only be the passion flower of suffering, but that character may be the blossoming of song.

It may fairly be asserted that we have forever passed away from the barbarism of music taught to the young woman as they teach her dancing steps or glove her hand. We have passed from this in the most artistic circles. It is no longer an ornament; it is a means of refinement. It is no longer an accomplishment; it is a pathway to God.

The meaningless tinkle on the spinet of meaningless fingers evoking a meaningless tune will never again have charm. They used to think then that music was a frill, but they know now that it is the garment itself.

And why do we have a right to make such assertions? Simply because, as in the discovery of all truth, we have been forced to.

Testimony is pouring in from so many directions that we discover the thought which has been in God's mind from the time the morning stars sang together. Time was when men watched the display of lightning in wonder and fear. Now we are shown how to reach up and capture it for our work. That was the beginning of a new era.

So time was when men listened idly to music, and went away unconscious that they were trifling with a force. Now we know that melody is power. Some artist has said that we must come back to the Bible in all our discussions. We find that it is always just ahead of our last discovery. When the head of a reform school tells us that "songs in the mouths of unruly boys are more effective than switches for their legs," we are reminded how the unruly horde of slave Israelites began their new life with a song of triumph. That rude monotone was the introductory note of an ever-increasing *Te Deum*, which led them through the wilderness, as Napoleon's troops were lifted over the Alps by a song when all military tactics had failed. The song, the "new song" was Israel's schoolmaster; it was the indicator of his national prosperity. From the harsh shout it grew and developed till in the gorgeous Temple of Solomon the great choirs and orchestras made music in their stately antiphons that was a suggestion of what we shall hear in the New Jerusalem. With Israel's decline and captivity her music lost its power. They could not sing the old jubilant anthem in a strange land; so the harps were hung on the willows, never to be taken down till the return to a neglected God. God had intended song to be sweet discipline, a gentle preceptor. That it failed was no fault of the song, but the perverseness of the singers.

The superintendents of asylums for the insane have known for years that music has a quieting effect on their patients, and in many retreats music is constantly used for this beneficent purpose.

A European authority reminds us that in the sixteenth century the singer Bellari put to sleep the Italian patron of sculp-

ture, Prince Bellargravia, and that in the eighteenth century the singer Raaf sang away a raging fever from the Princess Pignatelli by singing the Saxon to her. But we are told by another authority that in the ten hundred and sixty-third year before Christ "it came to pass, when the evil spirit from God was upon Saul, that David took an harp and played with his hand, so Saul was refreshed and was well, and the evil spirit departed from him." The modern surgeon may believe he has discovered the necessity for absolute cleanliness in operations and to prevent disease, but after all he is but following out the requirements in the book of Leviticus.

The modern "music cure" is credited to Dr. Paul Riverra, a learned physician of Munich. He believes that before the year 1897 has closed this method will be firmly established in all hospitals of the world. He claims that by his ingenious device the most acute neuralgic pain may be almost instantly relieved. But ages before Munich was thought of the Psalmist spoke of the songs of deliverance, and said that after the Lord had rescued him from the horrible pit he put a new song in his mouth. In the long hours of wakefulness he remembered his song in the night.

It is stated that although Christ's greatest command was concerning mission work, the Church did not really awake to the fact until within the last ninety years. So you may take down volume after volume of systematic theology and find every doctrine in the Bible or out of it most exhaustively and exhaustingly discussed except that of music. It is strange when so much of Old Testament history floats on melody; when the Psalms are songs; when the Apostle urges us to speak to one another in psalms, hymns, and spiritual songs; and when we remember how the Saviour gave utterance with the disciples to the Hebrew melody at a time when words failed them all and each heart was big with tears.

I remember hearing the editor of a religious newspaper say that he did not give much attention to music in his columns because he was not musical himself, and did not care for it. For a newspaper man the remark was as sensible as for a hardware dealer to refuse to keep nails because he did not enjoy driving

them himself. This brother has passed on, we may hope, to heaven. It is to be supposed that he is now taking a special course in heavenly harmony. If the description given us of heaven be correct, song will be a large part of the divine activity, and he needs a probation after death.

If I understand the purpose of this Congress, it is to be for the practical help of every mother. Even if I were able to give you a learned treatise on the subject of music, it would have no value to you and those who will share with you the benefits of this grand idea unless it touched directly upon the great problems in a mother's life. In what I have already said it has been shown that music is now regarded by medical men as a source of relief, if not of healing. I have also hinted at the expert testimony of disciplinarians as to the softening or restraining value of music in the treatment of unruly boys. One of the most remarkable sights I ever saw was in a mission school, where the boys were hardened and intractable. For weeks it had been impossible to repeat the Lord's Prayer because of the rowdyism and catcalls. Night after night, after all gentler means had been tried, from ten to fifteen boys were ejected from the room. One evening a male quartette came down and sung a number of college songs and religious selections. From the moment the songs were heard the order was perfect; indeed, the stillness was almost uncanny after what we had been through. We could do anything with those boys until they found there was to be no more singing, when they threw off the spell, and read the riot act to us again. But one thing was sure: we had seen those boys as gentle as lambs. No one could ever assert that there had not been a time when they could be touched. For we had looked down into souls at that hour, and had discovered that, however dim it was, there was still uneffaced a little of the image of God. Who can say that in that moment there was not a real lifting and development of those low lives?

Dr. Riverra, of Munich, states that in the experiments to relieve pain by music no music is so effective as that of Wagner. His music has been found particularly effective in nervous disorders. The doctor attributes this to the descriptive character of Wagner's music. "For example," he says, "you see a milk-

maid leave the house and go to the barn with her pail in her hand. You hear the first tinkle of the drops in the pail, with the maid crooning her song as she fills her pail. One by one the cows are mooing for their turn, and at last, when all the cows are milked, you see the maid carrying her burden to the dairy. Now the story will first be told the patients in mere words, after which they will hear it expressed in music, the effect of which will be to relieve them from pain, and so make them well, all being accomplished, as you see, through the spell of music."

This is of special interest when we remember Wagner's own ideas.

I think musicians will agree with me when I say that no composer except Beethoven has made such a deep impression on the musical world as Wagner. The man we railed at a few years ago we now crown king. Why are we moved by his music? Because he was moved when he wrote it. Music written to please will last only so long as that particular whim of the public lasts. But when Beethoven struggles, gropes, and conquers in the Ninth Symphony, all who come after him whose lot it is to grope and struggle too learn how to conquer. The poem and the song born out of the deeps of experience will always call down to us in our serious moments as deep calleth unto deep. That is why we must have My Faith looks up to Thee in our hymn books, because it was written by a young man who was groping for more light. And we like to sing Just as I am whatever our creed, because something in it tells us that it was the glad utterance of a soul that had long resisted the light. Tennyson's In Memoriam was not written to sell. It was the outburst of grief and the triumph of faith. It makes no difference whether it tickled the popular fancy at first or not. It would always be loved, for did it not say:

> If e'er when faith had fallen asleep, I heard a voice "Believe no more."
> And heard an ever-breaking shore that tumbled in a godless deep—
> A warmth within the breast would melt the freezing reason's colder part,
> And like a man in wrath, the heart stood up and answered "I have felt."

So Wagner could afford to wait, because he did not write to people's fancies, but to their hearts. What he said in music

was the strong utterance of a strong soul. It takes time to reach hearts.

When he hear those marvelous harmonies, we are impressed with the fact that Wagner put his religion into his music, or rather his music was the result of his religion. This is his idea in his own words. "God," he says, "was about to vanish from our sight; he left us for an eternal memorial of himself our music, which is the living God in our bosoms. Hence we preserve our music and ward off from it all sacrilegious hands, for if we harken to frivolous and insincere music we extinguish the last light God has left burning within us to lead us to find him anew." In commenting upon this, Mr. Albert Ross Parsons, in his paper on the Parsifal, has said:

"We are not to understand Wagner to mean that hearing good music will reform a man's character and renew a right spirit within him. No one knew better than Wagner that to become an artist one must not only be a hearer but also a doer of the word, developing one's individual powers by a diligent use of suitable means. In like manner, although in a materialistic age, holy music, as witness of the indwelling Spirit, may lead the way to find God anew. Religious perceptions alone will not insure personal attainments in religion; that only a diligent use of suitable religious and devotional means can do."

This brings us to the very point which I desire to emphasize to-night and all my life.

Wagner calls music an eternal memorial of the living God. He goes further, and says it is the living God in our bosoms. Whatever our own views, we will at least admit that this beautiful quality of soul, our ability to love music, is God given, and is in that respect a memorial of himself. I would not say that it is the only one. If love is a rainbow, then music must be one of the colors of it. Love is the memorial of God in our hearts. So when the Spirit whispers to us, it may set to vibrating the violet of song.

When my little girl began to sing that morning, God through music was talking to her. All unconscious of it, she made answer, "Here am I." The music that she heard set to

vibrating the memorial of God in her. She became both a hearer and a doer of the word.

There never was a day when the reverent artist and the reverent theologian came so close together as now. They recognize each other as brothers. They believe that all truth came from and leads back to God. I do not speak to-night from the standpoint of the preacher, except as we are all priests and artists together. The mother is the most eloquent preacher I know. And true art was cradled in a mother's heart after it came from God. I speak to you to-night as one who believes that all art, science, and high thought are coming home to God, and that when character is truly developed it is the reshaping of the soul into the likeness of God, the Lord Christ being the embodiment of that likeness restored.

To develop character through music, then, would be to make Christlike through music.

But in order to have her character developed through music, my child must be a conscious doer as well as hearer of the word. She answered sweetly up to her Father, "Here am I," but she was as ignorant that it was God calling as Samuel was when he said, "Here am I." But the prophet revealed to him that it was the voice of God.

The mother is the high priest who can enter the holy of holies and gently make these revelations.

The songs sung out of emotion and a full heart have a marvelous power to develop even when there is no revelation. You may sing *to* a child and fill it full of melody, but it may remain indifferent and cold. When it begins itself to sing, the enthusiasm and fire comes.

Our best educators have long since abandoned the stuffing theory. It has become a trite saying that to educate means to lead out. But why have we not applied this to music? If the soul of a child is a bundle of closed hands that have not been taught to open and reach out, the hand of music can, in most children, be taught the first of all. In fact, we know that long before the other powers have developed there is often the ability of correct musical expression.

Mr. Tomlins, of Chicago, began to teach the children of the

slums to sing. The result revealed to him an unexpected truth. These rough and selfish children became less rough and less selfish. Boys that had neglected their sisters began to wait for them; some who had fought for the best seats asked to tend door; others who had been absorbed in their own appearance organized an old clothes club, to gather and distribute for those less fortunate even than themselves.

In their singing these children became conscious of themselves. Not only were they revealed to themselves as individuals, but a new and better self was revealed to them, of which they had before been ignorant.

Then they began to sing back to their teacher this aroused, discovered, and better self. Each one said in effect as he sang, "I now sing back to you that which you have given me—*myself*." In this teaching there had been nothing of what we call moral instruction. The child had simply been given the opportunity to express his best self through song. So he sung his best self back to the one who had shown him the wonder of it. Furthermore, he began to do what he conceived his leader would do. While he had not been told, the boy instinctively felt that Mr. Tomlins would wait for his own sister if he had one there; he was persuaded by the logic of intuition that Mr. Tomlins would stand at the door and open it. Perhaps he had seen him, perhaps he had seen the boys in the stores, and it now came to mind to relieve him in his groping to express that better self. At any rate, he was trying to live up to a new light, and that light had shone through the window he had opened by his song.

There would seem to be but one other step necessary in the development of those children, and that is to teach them, perhaps through song itself, that the great Benefactor, the real Master of souls and of music is God; that they might sing up and beyond any earthly leader to the source of all melody, saying "O my Father, thou hast spoken to me, thou hast revealed myself and thyself to me, thou hast called me from darkness to light, from selfishness to love, and I sing myself back to the lover of my soul."

This subject is as broad as the ocean of tone, and there will be in your minds many questions which I shall not touch.

If I could say but one word more it would be to remind you that all development of character must depend largely upon the activity of the child. There must be an intelligent forth-putting of strength. It is pleasant to listen to good music, but it is growth to make it. When we are told that it is more blessed to give than to receive, we may not know that we are dealing with a scientific formula that holds good in every realm. But we are. It is more blessed because it not only helps the recipient, but the giver becomes a better man by the act.

So whether the child sings or plays, it should be taught from the beginning that what it sings and what it plays it gives to its fellows and to God. The child simply takes what has been given to it, and gives the same to some one else. One may become as sordid and miserly with music as with gold. Both are blessings if rightly used, but either may become a curse.

Prof. Blodgett, of Smith College, has written a beautiful article on the influence of music in the religious life. In it he criticises Du Maurier's portrayal of Svengali as inconsistent. He claims that no one of Svengali's low, base character could be a true artist. That is an immensely important point. To be an artist in the true sense one must be in sympathy with the source of art. But one of the worst men I ever knew was a beautiful singer, and was more susceptible to music than most musicians. So the devil is a good student of Scripture.

A white robe can be dragged in the dust, and an angel can fall from glory. It will never be safe for a mother to assume that because a child is musical or is making advances in music that it is being brought to God. With the music there must be the thought of God, and the fact that pleasure is being given should make the child forget that it is performing.

I once condemned before an audience of musicians from Chicago and the State of Illinois the habit of many teachers of prohibiting their pupils from playing or singing even before their parents. I claimed that it was the quackery of the profession. To my surprise the sentiment was applauded, and was afterward commended by the president of the association, an eminent teacher. I mention the fact as important because it shows that these men are with us in the idea of true develop-

ment. In my opinion, the child should begin to play its first lesson for its father. Not that the worthy sire will derive much enjoyment from the performance, except as it means to him an advance step for his child.

On the other hand, the selfishness of music is hardly more deplorable than the conceit cultivated by the "showing-off" process. In his later life Liszt sat for his portrait before the famous artist Ary Schaffer. His face assumed an artificial expression often seen when he was before the public. Schaffer said very quietly, "Oh, not like that, my friend; such things do not impress me." To which Liszt replied with confusion, "Forgive, dear master, but you do not know how it spoils one to have been an infant prodigy." Our children may not be infant prodigies, but they may be reduced to a lower level still through imbibing the idea that they are.

They must forget themselves; they must be led into the realm of the beautiful; the intelligence must keep pace with the voice or the fingers.

And where is the best music—in the voice or the fingers? I answer unhesitatingly, in the voice. You may ask, "The best for whom?" and I answer for the one developed.

In itself music is indefinite. The same Nocturne of Chopin's may excite different emotions in two persons. One may be incited to passion, the other to praise. There are, to be sure, noble compositions that almost certainly speak lofty things to all. Handel's Largo and Schubert's Symphony in B Minor are examples. But even these must have an awakened spirit to greet them. The true artist can reproduce, in his own soul at least, the very emotions which filled the composer. But unless we know the circumstances of the composition, we are largely in the dark as to the meaning.

A song is music *and* a definite statement. It is an idea floating on melody. He who listens gets more, because she who sings gives more. When the Swedish Nightingale first came to this country, she wept when she sang I know that my Redeemer liveth. So did her audience. The melody played or given by the human voice without words would not have had the same effect. It was the tender and yet triumphant utter-

ance of a glorious fact. Instrumental music will only do that when some association of ideas sets words to it in the minds of an occasional hearer. The song always has words. Put a sweet and holy song into the mouth of your child. Never mind if the voice be imperfect; that is a matter of small consideration compared to the good that may come to the child.

And what is song after all? An eminent authority has told us that song is not the correct voicing of correct melodics. Song, true song, is the utterance of self. That may be on a monotone. I have always been troubled with a sensitive ear, yet I can recall voices that would be called harsh that filled me with more delight than some of the smoothest singing I ever heard. Simply because the harsher tone was vibrant with soul. The cracked prism gave a less perfect figure than the one unbroken. But through the perfect glass there came only a candle beam, while through the other shone the sun. Song, then, is the means of exalted communion. Most of Watt's hymns are the rhythmic climaxes of sermons. Song is the soul's flight when walking is too slow. Song is prayer.

> Prayer is the soul's sincere desire, uttered or unexpressed;
> The motion of a hidden fire that trembles in the breast.

That was the way Handel felt when, after his conversion at fifty-five, he wrote the Messiah. "I did think I saw all heaven before me and the great God himself," was his account of his experience as he wrote the Hallelujah Chorus. That is the way you feel as you hear it; but who can describe what you feel as you sing it? "You have entertained us," said a patronizing nobleman to Handel after the first performance. "I hope I have made you better," replied the composer, who had an exalted estimate of his art. How sweet are Haydn's symphonies, how delicate his quartettes for strings, but how majestic is the Creation! "I was never so pious," said Haydn, "as when composing the Creation. I knelt down every day and prayed God to strengthen me for my work. I know that God has bestowed a talent upon me, and I thank him for it. I think I have done my duty, and have been of use in my generation by my works. Let others do the same." "Not mine! not mine!" he exclaimed.

when for the last time he heard the chorus Let there be Light; "it all came to me from above." This is art, this is music taken from God's hand with thankfulness, and given back again through men's hearts for the glory of him who first gave. How exquisite the thought that music written thus reverently comes back to soothe the maker of it, as when Mendelssohn, upon hearing his own chorus sing his own music to the Forty-second Psalm, put down his head on his hands and cried, thinking of his mother who had gone home to perfect melodies.

It is a more exalted thought to consider how such men and many more have taught so many men to pray. "As the hart panteth after the water brooks, so panteth my soul after thee, O God!"

Here, then, mother, is a gracious means for you to use in this perplexing process of soul building. Set the soul a-singing. Make it sing to you and then to God.

I have heard children sing Father, we thank Thee when I could tell there was no thankfulness in their hearts. A few words about the Father, and what he is to the children, would produce a different hymn, because it would become fervent-voiced with conscious praise.

Praise is to be the final utterance of the heart; not petition, but thanksgiving. We always ask more than we thank. Only one out of ten healed came back to acknowledge the restoration. We are crying, "Have mercy on us!" and we have reason to. But if we could change that minor dirge to the major anthem, Thanks be unto God, there would be less to forgive and less occasion to cry "Mercy!"

Every home needs the sunshine of thankfulness. Every child should be a sunbeam in that home. For we are in a dusty world, and we greatly need, as you know, the swift fanning of the little angel's wings. We are in a dark world, and we greatly need, as you know, that kindly light amid the encircling gloom to lead us on. We are in a world full of the cries of pain and discordant tones of anger, and we greatly need, as you know, some one who can make out of them all a melody of heaven. There were children who were blessed by divine hands, and there were children who were set in the midst to illustrate the kingdom.

Those children were not forgetful. And when One came riding to the Temple, in the last agonizing week of his life, no great choirs of Levites greeted him; the only music was the songs the children made. So you, mothers, after laying hands of blessing on the child, after leading him into the midst of the group whose chief is the Master, will find in after years, when you feel that the last day for you draws nigh, that the old cradle hymn you sung so lovingly, so tremblingly, will come back to you in the hour when you are dumb, sung by the child you taught to sing:

> All we have willed, or hoped, or dreamed of good shall exist;
> Not its semblance, but itself; no beauty, nor good, nor power
> Whose voice has gone forth, but each survives for the melodist,
> When eternity affirms the conception of an hour.
>
> The high that proved too high, the heroic for earth too hard,
> The passion that left the ground to lose itself in the sky,
> Are music sent up to God by the lover and the bard;
> Enough that he heard it once: we shall hear it by and by.

There is a German song which tells how an angel brought a babe from heaven to earth, and as it bore it through space upon its bosom laid the angel sang a song in the ear of the child —a song that was never forgotten on earth, and helped it gain heaven at last.

Methinks some of us can testify that a sweet-faced, heaven-voiced angel sang to us while we were carried on a tender bosom, so long ago, so long ago, and in the moments of weariness or discouragement that old mother song comes to us. It has kept us from yielding to dark sins, it has guarded, as with a flaming song, the boy at college and the girl away from home. O mothers, sing the old sweet song to the children, for on that hymn they may be borne one day to God!

*THURSDAY MORNING, 10:30 O'CLOCK.*

DEVOTIONAL.

## MOTHERS TO THE MOTHERLESS.

By Mrs. MAUD BALLINGTON BOOTH,

New York City.

Shall we commence by singing two verses—the first and the third verses—of Nearer, my God, to Thee? Surely no hearts can more need reliance upon the great, tender, divine heart than the hearts of mothers and women who are facing the problems which they can solve perhaps better than any others.

[The verses were sung, and Mrs. Booth resumed as follows:]

I will read just a few verses. Let us lift our hearts, with our hands, unto God in the heavens:

"Who is like unto the Lord our God, who dwelleth on high,

"Who humbleth himself to behold the things that are in heaven, and in the earth!"

"Unto thee, O Lord, do I lift up my soul."

"I stretch forth my hands unto thee:

". . . Hide not thy face from me, lest I be like unto them that go down into the pit.

"Cause me to hear thy lovingkindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk: for I lift up my soul unto thee."

"Because thy lovingkindness is better than life, my lips shall praise thee.

"Thus will I bless thee while I live."

"And whatsoever ye shall ask in my name, that will I do."

It seems to me that to the many hearts here gathered, in the early morning hours of such a convention as this, it is a great

comfort and a great strength to feel that in all which is done and said, in all the plans and propositions brought forth, in all the efforts of poor human minds and weak woman's hands, we have the right to turn and claim the great strong hand of Jehovah; that we have the right to turn and cast our little hearts upon the great heart that is like an ocean of love; and that through him we can have not only the giving forth to the world of our many propositions, not only the giving forth throughout the nation of fresh inspiration to other mother hearts, but that we ourselves may go forth with a new touch of love and inspiration to carry out in our lives, and through the sweet influence of lives attached and consecrated to his service, the greatest, highest possibilities of our nature. I have come into your meeting unprepared. I have not attended the other meetings, nor have I read that which has been said by others here. I had to fly in here from my work this morning, and shall have to catch the next train back to New York, so that I feel that, in the few moments during which I may speak to you, I may perhaps bring thoughts to you which are not in line with the thoughts of others who are present, and which, already discussed, are near to your hearts. But, it seems to me, there is one thought that should run through everything and be our great inspiration, and make us go out into our life work with fresh courage—the thought that the God who put the mother instinct into the woman's heart can so develop it and so fill that heart with his own true Spirit as to make it deep and broad and wide and strong to go forth and help carry the burdens of the many downtrodden ones, and not only bring fresh inspiration and fresh hope to the little lives we live, but go forth with the broader thought of a motherhood that embraces the unloved and unmothered ones of others.

I suppose there is no sweeter thing on earth than mother love. As we look back to the days when our heads were pillowed on our mothers' breasts, the time when fears were stilled and tears wiped away by the tender hand, the hand which no other hand could ever be like—the mother hand—we know the thrill it brought to us, and as we have to look back to it, some of us over a grave, and know that that dear one has gone forever into the

other world, we can see that there has never been to us another love like mother love. So it seems to me that those of us who stand to-day in the position of mothers, and who in our turn look down upon the sweet baby eyes and kiss the baby lips, must think again of how our mothers comforted us, and feel the preciousness of the new love God has brought into our lives.

But those of us who love the world, and love to see dark homes brightened, can surely realize that mother love is something great, and akin to the divine love. We realize that God can so kindle our hearts that he can send us out into the world to be mothers to the unmothered, and to bring just what is needed to the many hearts to-day blighted and ruined and empty and hopeless for want of that which we can give them. I think that perhaps, as a young mother here, if I were to speak on the topics others will speak on—education, etc.—I would be beyond the sea. I do not come simply as a mother whom God has blessed with two darling children of my own, but I feel that my mother love must extend itself to the many boys who are motherless, and whom the Lord has brought to me in the line of my work. He has sent me behind prison bolts and bars, and to-day I have learned to love nearly as dearly the boys there, whose blighted lives have wrecked many homes, some of them the sons of praying mothers, and who turn to me when I talk to them and pray for them and weep over them, and say to me, 'I feel that you are the answer to my mother's prayers, who has gone on beyond." And there I go with a mother heart, even if not with great experience within my own little home, and I feel from what God has taught me, and from what has come to me as the touch of his own divine hand, that mother love is not what the world would deem it, but that the mother heart can be the heart of every woman, whether she has ever cradled a baby or not. I believe that womanhood can be developed into motherhood, whether in the heart of a young girl or the heart of one who has half a dozen children in her own home. Woman's heart is a great, wonderful, tender possibility. Alas, that some women should have cramped and narrowed their precious hearts, that could have been developed to great possibilities, even as our Chinese sisters cramp their feet! You will find the woman with

the narrow heart and soul, who cares only for her little circle, and is not touched with the sympathy of the sorrowing world; but I believe that when the heart comes into touch with divine love, when the inspiration of God comes into the soul, his dear hand points out to the sorrow and darkness and evil and misery of the world, and when the woman's eyes see clearly, when the narrow limit of her selfish interest has been extended (perhaps it was due to faulty education or to some faults inherent in her own disposition), she may come to see the great crying need of leaving that narrow life; and I believe that her second impulse should be to throw herself into the great strong arms of God to develop the great strong soul, that it may go on and take upon itself the burdens of others; and each burden she seeks to carry will make her stronger, so that her influence will be one, whether on the platform, in the pulpit, in the school, or only in the home and among her own friends, that will help and strengthen and bless other hearts.

Sometimes when talking to those who say, "I love the work you are doing, and to see women consecrating their lives to the good of others," I do not feel that I do love them. I look into my own heart and soul, and do not feel the impulse. I know I have my duties, and am going to try faithfully to perform them, but it is often very hard to perform them. I believe that duties can become matters of choice; I believe that the life touched with the true inspiration can become a life of joyful service, and no more will you hear of duties, burdens, or responsibilities that must be carried because they are necessities, but you will hear of springing forth and doing the work; and when one is asked, "Is it not a cross?" the smiling answer will be, "No, it is a joy."

Away out in India, on the lakes in the jungles of that country, grows the sacred lotus flower, and I am told by those who have traveled there that those flowers on cloudy days are closely shut, so that the passer-by, seeing neither the flower nor its peculiar buds, would not know that they were there; but when the sunlight comes the petals open, revealing the beauty of the flowers, whose sweet scent is wafted toward him, even while he is yet far off, and he knows that the lotus is there. And so it

seems to me is it with the hearts that have been closed and have kept their sweetness just for their own, their gifts safely locked up, shut away, and do not know why it is so difficult for them to benefit other lives, bringing a sweet, blessed influence to their hearts. It is perhaps because the divine touch from the Son of Righteousness has not yet come to them; but when it comes the heart opens, and, as it opens to its God, he will send to it perhaps storms and suffering, perhaps sweet breezes of blessing, and as they pass over that heart they shall take hither and thither to other hearts the precious message—the most precious message that can come to any human being—the message of love and sympathy, and hither and thither it will go, doing its own sweet, glad work and bringing back its own reward.

In my own work, as the leader of the Volunteers of America, and as a visitor to the boys in prison, I have felt that the great secret of woman's power is the power of love. God has used woman in these days further than ever before in educational lines. Her lips in oratory are opened to influence thousands as a mighty power, and the nation is waking up to feel that she is a power not only in rocking the cradle and influencing her own baby, but also in bringing back the other babies who have gone away; and she is bringing very many of them back to the path they should have trodden long ago. But with all of our other influences we can put into the scale one which will outweigh the others, and that is the influence of love. In my work I have seen, as I have looked into the hearts and lives of those who have been ruined and spoiled and broken, how wonderful that is, for I have seen in many hardened hearts the traces of the mother influence, the mother love.

Only the other day, in the State Prison at Sing Sing, N. Y., an incident occurred that greatly shocked the public. A young man had for some twelve or fourteen days been shut in his cell, because through cruel legislative action work has been taken from the hands of those men—a law which is a blot upon our State, and which, I believe, will mean insanity to scores of men, and death perhaps to hundreds. This young man was known to me. I have his letters now in my office, and I may say here that I have from my boys in prison something like three hundred

letters a week, so that you may understand what family cares I have. I tell some of my big sons that when they have come through the terms of their sentences, and are restored to the world full grown, I must put on older airs, or before they come home none of them will believe that I am his mother. This boy was never a criminal at heart. He was wild and went astray, and committed one rash act that landed him in prison, and for twelve or fourteen days had brooded in his cell, until one morning he sprang from the gallery and took his life, crushing it out. What was this? It was the act of a maddened brain. But what was back of that? It was an aching, breaking heart, because he longed for one word from his mother, one letter. He had pleaded for one word of forgiveness from that mother, but no message of love came, and he brooded upon this until his reason was dethroned. And when she saw his body, she said: "I have wept all the tears I could weep. I would have written him and tried to comfort him, but his father prevented me from doing so, and I shall never forgive myself."

I thought, "Aye, if the mothers would always remember how the mother love is treasured by the boys, even by those who have gone astray and wandered far, and how the thought of the prayers they have heard and said in their childhood, and of the tender touch, the mother's sympathy, comes back to them when they have time to think, mothers would not be discouraged even when it seems to them that the young feet have wandered far from the true path, and they would never stop loving their boys and letting that love be known."

There are stories on the other side that I might tell you: Only a short time ago I went to California, and there one day a message was sent me to the effect that a lady and her daughter wished to see me. I had held two meetings already that day, and another was coming on, and I could see no one, and had to say so. But the message came back, "It is George Jones's mother" (I give the name because it is not a secret); and that entirely altered the case, and I went in to see her. I found a dear old lady in widow's weeds, with a beautiful girl by her side, evidently well-to-do people. And coming up to me, the mother took my hands in hers, tears coursing down her cheeks,

and said: "I felt I must see you, and for that I have come forty miles. I was ill yesterday, and my daughter said I should not go, but I told them, 'I will die if I do not see her, because she has seen my boy.'"

Of course she wanted answers to the hundred and one questions that only a mother could ask, and she made me tell her how he was doing; and I had the joy of saying that, though he had been astray—gone wrong—he had finally given his heart to God, and was then living, within prison walls, a sublimely beautiful life, and was coming back to be her stay and comfort and support. And then, when she had given me all her tender messages, and told me how to care for him and to send him back to her, she kissed me and said: "Oh, you have lifted such a burden from my heart. I can not tell you how heavy it has been."

When I told the boy about it, I could see how her precious influence and prayers and tears had followed him, and how his first thought when he met his God was to rise up and make himself a man worthy of that mother, so that he could go back to be her stay and comfort in her last days. And I feel that this touch of sympathy, whether we be mothers or have no little ones of our own, is a touch that will bring back again and again and again joy to our own hearts and strength to our own lives.

What about those little darlings in our homes? I glory in the fact that the woman who carries a share of the burdens of the world, who goes out on the platform, or speaks from the pulpit, or goes to the bar, or stands out for those things she thinks right and true, can be a truer, better mother in her own home than any other woman. I believe any woman who deserted her baby for the public would be a woman who would in the future find that her work was not good; but I believe that we can hold our darlings with a tighter grasp, that they are safer, and that they shall be greatly blessed by the fact that we take also into our hearts the motherless, unloved ones whom we can help and comfort; and it must be remembered that in some lives there has been no mother's influences.

One of my boys has written me a letter—I am the only one he has ever called "mother"—in which he says: "Oh, that you were my own mother! She died when I was two years old, and

I have never known a mother's love or comfort." Ah, if we could bring to such hearts the touch that would kindle the holy inspiration, to help draw them away from mean things to those which are higher and worthier and nobler!

Surely the heart that loves most truly loves where it is the most needed. I remember when my darling baby was quite a little mite, just able to creep, I gave her a rag doll, her first toy. I thought it was wise to purchase a rag doll, because there was already a son in the family, and other dolls have ways of getting broken more easily than rag dolls. I wondered whether she would recognize what it was. Well, the very moment I gave it to her the baby arms went out, and she clasped it to her breast and kissed it, and showed me the strength of mother love in the baby heart. From that moment she was inseparable from her rag doll—it was all rags, except its eyes. Soon one eye fell in, and I was told that that was the work of my son. But my baby was oblivious to it, and thought just as much of her rag doll as ever. It was just as much her "dear doddy." Shortly after, the other eye fell in, and with its empty sockets she loved it just the same, and kissed the poor lips just as fondly. Then went part of the clothes, and then one arm, and then one leg, and then all the clothes, until there was nothing left but the old stump stuffed with straw, one leg, and one arm gone; and still it was just as much her own "doddy," only that in petting it she had the good sense to add the word "poor"—"poor, dear doddy." It became disreputable, but she would never part with it, and by and by, when nothing was left but the old stump with one leg attached to it, and when no one else would have thought it was a "doddy" at all, she loved and comforted it more than ever, and I would see her in bed, lying with her pink, flushed face against the rag and her arm around it—her "poor, dear doddy." I brought her a beautiful doll in its stead, with hair and movable eyes and fine clothes; but she just dropped it, and would not call it even a doll, and stretched her little arms out for the rag. And as I looked at my baby I reached up higher, and said, "Dear Lord, is not that a picture of the mother love you would put in the soul?"

The mother does not love only that which can repay her.

If you were to go to the mother bending lovingly over the crippled child, or the one spoiled by some disease, or one not having the strength of others, and say: "I am surprised at you. Here are your other sons and daughters, who will make marks in the world, and you are most attached to this one," she would rise in the indignation of her motherhood and say: "I am its mother. This is my child, the one that needs me most, and shall have me most." And so, it seems to me, when looking out upon the world and seeing, as I do, the blighted, wrecked lives, the fallen women and the outcast men, the besotted drunkard and the poor boy, branded in the State prison, and the world says, "I don't see anything to redeem or love in that one"; and when I come to think of the great Father heart, who loves the outcast one, who turns to the one who needs him most, it seems to me that it is just that love that he can put into every woman's heart here, and send her out to love where her love is most needed, and that love shall help to redeem the world and raise it up into the arms of the great God who can save it.

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## DIETETICS.*

By Mrs. LOUISE E. HOGAN,

Germantown, Pa.

Our well-known Commissioner of Education, Dr. Harris, tells us, in his preface to Émile, that Rousseau, who was the great pioneer in the work of studying human character as it develops in childhood, has made educators recognize the sacredness of childhood.

Rousseau says in this work that, in order to love the peaceful life of the home, it must be known, and to this end domestic education is recommended.

The study of dietetics, as applied to the nursery and the period of childhood, is constantly brought to our notice as an important phase of domestic education.

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Dr. Jacobi very wisely remarks that to understand only a small part of what is known on the vast topic of the development of infant life the mother must consult not one little volume, but many big books.

The first step we should take as mothers in regard to the careful feeding of our children should be to convince ourselves thoroughly of its necessity.

Many mothers may say: "But I don't need any dietetic rules for my baby of eighteen months or two years. He eats everything, and is quite well." Dr. L. Emmett Holt, of the Babies' Hospital of New York, says he has had quite a large experience with those children who "ate everything" and seemed to relish it, and has followed a number of them to their graves as the ultimate result of such unreasonable and inconsiderate practice.

Dr. Roteh, Professor of Children's Diseases at Harvard, says it is worse than folly for mothers to attempt at an early age, as is frequently done, to accustom their children to the use of everything and anything from the table.

Prof. Fonssagrives, of Paris, says the number of cases of disease which can be arrested in children by instituting a preventive diet is almost incredible. Rousseau dwells strongly upon the facts that a weak body in a child enfeebles the soul; that the education of man begins at his birth; that simplicity in diet is an absolute necessity for sound physical growth; and that the most dangerous period in human life is the interval between birth and the age of twelve. He also says, in speaking of mental growth, that the soul must have leisure to perfect its powers before it is called upon to use them. This is equally true of physical growth. We are working for future resistance, not for immediate results only, when we consider the dietetic and hygienic needs of our children, and we must not forget that there is a lifetime for mental development, and only part of one during which the physical building-up process can be regulated. If we will but keep in mind Rousseau's suggestive statement that the most important, the most useful rule in all education is not to gain time, but to lose it, we will move slowly but carefully in our work of building up a sound mind in a sound body. Just as at first in mental education we endeavor to shield a child

from evil and error, instead of directly teaching virtue and truth, so in physical education prevention, instead of cure, should be our watchword.

Froebel, to whom we owe the kindergarten, says, "The child, the boy—the man, indeed—should know no other endeavor but to be at every stage of development wholly what this stage calls for."

He says the earlier stage of human development and cultivation is always the more important. In its place and time each stage is equally important, but of the first (upon which future normal physical and mental growth depends so largely) there can be no question as to its importance; hence upon us, as mothers, rests the responsibility for the first step, for we have the first opportunity. In connection with this early period of childhood, he says the child's food is a matter of very great importance not only at the time (for the child may by its food be made indolent or active, sluggish or mobile, dull or bright, inert or vigorous), but, indeed, for its entire life. He says parents and nurses should ever remember, as underlying every precept in this direction, the general principles that simplicity and frugality in food and in other physical needs during the years of childhood enhance man's power of attaining happiness and vigor—true creativeness in every respect. He says that if parents would consider that not only much individual and personal happiness, but even much domestic happiness and general prosperity depend on this, how very differently they would act; but here the foolish mother, there the childish father is to blame. We see them give their children all kinds of poison in every form, coarse and fine. That this is true, even to-day—fifty years later—shows how little advance has been made in general in the direction of dietary reform. Incredible as it may seem, I have seen a child of four drink beer—from habit—and I was looked upon in the light of a faddist for protesting where I was not properly introduced.

Another instance of this kind I noted while awaiting my turn one day in the office of a prominent New York physician for children, when I saw a mother with a child apparently two years old leave the house for a few moments to get something, as I heard her say, "to quiet the child," who was crying. As she

went out she said to the servant at the door that she had brought the child to the physician because he wasn't well, and wouldn't eat. She returned in a few minutes, and it was eating a so-called ripe banana. The skin was green, and I felt impelled to send word to the physician to forewarn him, as the mother's turn preceded mine, but I did not do it, nor can I tell why. I think I was prevented by the apparent hopelessness of convincing such a mother that she was doing harm, and both the child and physician had my sympathy for various reasons.

Froebel goes on to say in this connection: "It is by far easier than we think to promote and establish the happiness and welfare of mankind. All the means are simple and at hand, yet we see them not; we see them, perhaps, but do not notice them. In their simplicity, naturalness, availability, and nearness, they seem too insignificant, and we despise them. We seek help from afar, although help is only in and through ourselves." He tells us that it is easy to avoid the wrong and find the right, that we should always let the food be simply for nourishment, never more, never less; that food should never be taken for its own sake, but only for the sake of promoting bodily and mental activity.

Still less should the peculiarities of the food, its taste, or delicacy ever become an object in themselves, but only a means to make it good, pure, wholesome nourishment, else in both cases the food destroys health. He concludes his remarks on this phase of a child's development in these words: "Let the food of the child, then, be as simple as the circumstances in which the child lives can afford, and let it be given in quantities proportioned to his bodily and mental activity." Quotations are not needed to prove that the weight of authority is upon the side of the necessity for exercising the greatest amount of care in supplying the proper food required under the various conditions in the life of the same child. We have our duty clearly laid out before us by statements such as these and by those made by men like Dr. Adams, President of the Pediatric Society and of the Children's Hospital here in Washington, Dr. Rotch, of Harvard, and Dr. Jacobi, of New York—men whose authority upon this subject is accepted everywhere without question.

Dr. Adams says that it is impossible to estimate even approximately the number of sick children in every community, but that a large percentage are ill during every year is self-evident from the appalling mortality among them, and that many more infants would be saved if more attention were paid to their management during their first years; but that if parents are permitted to use their own judgment or permit themselves to be influenced by the whims of some motherly neighbor who scoffs at the present scientific dietary, and boasts that she has reared a family of twelve children, and "fed them from the table" when they were babies, then the physician might as well pursue the "let-alone plan," with almost a guarantee that his services will soon be required to pacify nature offended by a supper of bacon and cabbage.

He says decidedly that the food of young children is responsible for the high death rate among them; that the yellowish-white, creamy milk that is so seductive that the housewife accepts it with phenomenal confidence in her dairyman, might by an occasional examination show that it contained dirt, bacteria, and other deleterious ingredients.

Dr. Rotch says it is a proper or an improper nutriment which makes or mars the perfection of coming generations, and that the science of feeding depends largely upon the knowledge of what elements of food are required by growing tissues.

Dr. Jacobi tells us that a child's digestive organs require permanent attention, that their physiology must be carefully studied in both the healthy and morbid conditions, and that what the child eats is of but little consequence compared with what it digests.

Dr. Preyer, of Germany, author of Infant Mind—a book for mothers—and whose observations of children are known all over the world, thinks that mothers may do much if they know enough, and if they will not leave their children so much in the hands of ignorant persons.

I have quite recently received several letters from him in connection with some research that I have been making in dietetics and individual child study, and he states positively in these letters that the controlling supervision of the physical develop-

ment in her child is the most important task of the young mother, because upon this development the child's whole future *intellectual* and *moral* life will depend. We can multiply authorities, if we will, but the above are sufficient to indicate the absolute necessity for study in this direction. Once convinced of this necessity, we must, as mothers, make strong effort to apply theory to individual needs in a practical manner, and ever keep in mind the fact that the rearing of a child carries with it a great responsibility which it is criminal to avoid. It is too frequently our custom, I fear, to think that the food we provide for ourselves may be given with impunity to our children. We forget that the food an adult can receive and digest does harm to the tender organs of a child—organs that depend very largely for their development upon a proper selection and administration of assimilable food.

Carelessness and ignorance at this period are quickly followed by evil results. Take, for instance, a child's surreptitious eating of salt, which frequently happens when a dietary is poorly regulated.

This calls directly for reform in the method of feeding, and investigation will show that the food has been too concentrated, and that foods supplying inorganic salts, such as fruits and vegetables, properly prepared, have not been given in sufficient quantity, probably not given at all. This mistake is frequently made when a child's dietary is being changed from milk to mixed foods. The relations of the different salts to one another in the nourishment of a child are of the greatest importance, and it is a well-known rule in dietetics to supply them with great care. A farmer's wife follows this principle when she gives young chickens the mineral salts they need in the form of oyster and egg shells, but she may not notice that her child, from the lack of these same salts in its diet, is developing rickets—a disease which is one of the most preventable, yet most common, appearing among rich and poor as a result of a poorly balanced dietary. The usual haphazard method of feeding children is founded in ignorance. Investigation has shown that, except in very exceptional instances, mothers do not err from lack of feeling, but from a want of knowledge as to ways and means of guidance as

to how they should seek the information required. Conditions requiring a special knowledge of dietetics are met with in infants as well as in older children, and it is true that the importance of receiving a physician's advice upon the question of food is not always duly estimated by mothers. On the other hand, physicians, as a rule, in their preoccupied and busy lives, are too much inclined to think that a mother knows what seems simple to them; hence, unless they are directly asked for information, they are likely to trust to the mother's judgment for carrying out small details. In one instance brought to my notice a physician was hurriedly called ten miles away at midnight to see an infant that was apparently very ill. He suggested giving the child some water to drink, which was done. The child slept, and there was no further difficulty. The mother said her physician had never told her of the necessity for giving the infant water to drink. He no doubt took it for granted that the mother's common sense would suggest the use of water from the very beginning of the child's life, and, on the other hand, the mother waited for specific directions in every detail.

One very hot day when passing through New York I sat beside a mother with a crying baby that was fifteen days old. The child had on a veil, a woolen cap, a woolen coat, and what must have been an unbearable amount of other clothing upon its poor little body. I said to the mother that the child was crying because it was too warm. She looked surprised, said she feared it would catch cold, but took off the veil and relieved the child, who was quiet at once. I then asked the woman if she gave the baby water to drink. She said no. I told her a few simple things for baby's comfort, when she said, "That is good to know," and thanked me very gratefully as she left the car. That same day I saw on the train as I was going to New York a mother and a grandmother with a very ill child, for whom they seemed unable to do anything. They had come from the West. At intervals they offered to the baby a bottle of uninviting-looking milk, that must have been cold and most probably was sour, and, to add to these evils, it had as a tip the mercantile abomination with a long tube, which it is impossible to keep clean, and which is forbidden by law in France, where the laws

show more regard than ours do for the welfare of children. It was pitiful to hear the weak, fretful crying of the child. The mother, in her helplessness, appealed to me, and I did what I could; but it proved itself only one more of the many instances I am constantly finding of a woeful lack of knowledge in this direction. The letters alone that I receive from women whom I have never met and of whom I have never even heard are convincing proof of this fact. At the time of the occurrence alluded to above I was especially interested in the attitude of the average woman toward dietetic reform and kindred subjects, as I was then writing my little diet manual, and I became more than ever convinced that many mothers would do better if directions were made more simple and accessible for them, that they might understand more readily, without the mental effort to which many are unaccustomed, and without the painstaking study required, for which few women have leisure or inclination. Haphazard infant feeding must be entirely done away with. We must learn that we are ordinarily in no position to decide for ourselves upon so important a question, and we should gladly follow the lead of physicians who are making constant effort to place these matters upon a safe and scientific basis. If we can ever be brought to understand how little we know of the subject, a great step in advance will be made in infant feeding, for then not only will the safest methods be discovered by investigators, but they will be carefully followed by us as mothers, which is not the case in general as matters stand to-day. Children, especially infants, are fed in the most careless manner, unless perhaps in some exceptional instances, where a careful mother may rely upon the opinion of one who knows instead of presuming to know it all herself. Too much stress can not be laid upon the necessity in infant feeding for consulting physicians in regard to substitute feeding and all important changes to be made in a growing child's diet, and equally upon a strict following to the letter of all directions given, without relying too implicitly upon others for supervision where personal attention is necessary. If this will be done, the physicians will be aided, not hindered, as they now so frequently are, in their efforts to reduce infant mortality and increase the strength of

those who survive. The test of a child's condition does not always reveal itself upon casual observation. The true test is shown in its resistance to the various forms of disease so generally supposed to be children's necessary ailments. Many of them result from carelessness, and are only called children's diseases because at this period of slight resistance the greatest amount of ignorance and carelessness is usually displayed, with consequent disaster to the little ones. As the knowledge of hygiene and dietetics in the nursery becomes more general the infant's chances of life will outweigh those of death. It is at this early period of a child's life that those in charge of children frequently rely upon the mercantile infant foods, in defiance of authoritative medical opinion as to their inefficiency and even danger. Their continued use frequently gives rise to serious disease through failure to supply adequate nutrition. These foods are entirely unnecessary when cow's milk and cereals may, with requisite knowledge, be prepared at home.

Dr. Rotch says in connection with this subject: "It would seem hardly necessary to suggest that the proper authority for establishing rules for substitute feeding should emanate from the medical professions, and not from non-medical capitalists. Yet, when we study the history of artificial feeding as it is represented all over the world, the position which the family physician occupies, in comparison with that of the venders of the numberless and proprietary artificial foods administered by the nurses, is a humiliating one, and should no longer be tolerated.

"If we are abreast of the times, if we but recognize and do justice to the work which has lately been done by our own profession, we surely will not hesitate to relegate to oblivion the statements of the food proprietors, which on box and can, on bottle and printed circular, attempt to stem the slow but inevitably progressing wave of scientific investigation."

He goes on to say: "My own opinion in regard to patent foods, as a whole, is that they must necessarily be unreliable. They are thrown on a market where the competition is extreme, and when once they have been advertised into public notice I can not but feel that irregularities and changes, slight, perhaps, in the eyes of the makers, may unintentionally creep in and

carry their composition still further from that of the standard human milk.

"Analyses show that there is a lack of uniformity in these foods from year to year, and that original claims are apparently forgotten or are allowed to give way to cheaper production. In fact, as my experience in the feeding of infants increases, and as I examine year by year the effects of the different foods on infants, I am strongly impressed with the belief that, with our present physiological, chemical, and clinical knowledge, all the patent foods are entirely unnecessary. The claims made for them are not supported by intelligent and unprejudiced investigation. Those who manufacture them are not in a position to judge correctly concerning them. The merit at times of their apparent success does not belong to them, but to accompanying circumstances. They do great harm, by impressing upon the public the false idea that a cheap, easily prepared food is for the good of the infant, and is better than anything that can be procured elsewhere. They vary too greatly in their analyses to keep even with the acknowledged varying limits of human milk. It is therefore high time for physicians to appreciate exactly how inefficient in themselves and how misleading in their claims are these artificial foods, and also in what a false position, as the protector and adviser to the public, our profession is placed whenever it lends itself to even a toleration of their use. I speak of them here simply because there is no doubt that they are kept in the market by the physician rather than the manufacturer. The latter is only doing what any capitalist interested in a business venture would do. The former, it seems to me, is, perhaps unintentionally, aiding the business interests of others at the expense of his own future reputation as a scientist. It makes little difference to physicians as to what is claimed for these foods when they are placed in the market. It makes a great difference what the mixture contains when given by the mother to the infant according to the directions on the label. For instance, a food may show by its published and certified analysis a fair percentage of fat or sugar, and yet this same food when diluted for the infant's feeding may have these constituents reduced far below the reasonable limits of nutrition."

Medical science has made important and rapid progress in this direction, as is evidenced, in one instance, by the work done by the establishment of laboratories, where a child's food may be called for by prescription, and be prepared with the same care as is ordinarily supposed to be necessary for medicines only. It takes but few facts to show to the educated and thoughtful woman why the study of dietetics should be spread until its influence is felt in a marked degree upon the health of the children of the poor in large cities, who now have to struggle as best they can against sour milk, heat, dust, tenement life, and all the evils and discomforts that attend the very poor, absence of cleanliness being generally the greatest evil.

Those engaged in visiting the poor in cities where ignorance reigns supreme reveal pitiful cases of poverty, carelessness, and ignorance. Baby's milk is left uncovered all day long in the stifling atmosphere of one living room, or is placed with other foods in a sink, which becomes the refrigerator for those who can not afford ice, and here absorbs germs by the million.

Dr. Rouchard, President of the Society for the Protection of Children in France, says that out of two hundred and fifty thousand infants dying annually a hundred thousand might be saved by careful nursing.

Dr. Jacobi says a good food for a baby does not mean one which simply does not kill; it is one which permits a child to grow up healthy and strong. If we will fully appreciate our whole duty to our children, we will avoid all uncertain methods and consider carefully, and estimate at its full importance, every point relating to the feeding of a child from infancy to adolescence. Taking it for granted that the principles of dietetics are thoroughly comprehended, there is still a great deal of study required for the selection of wholesome combinations of foods; hence dietaries that may be relied upon as absolutely safe should be consulted.

Children's diet is usually too one-sided, containing too much fat, starch, and sugar, and too small a proportion of proteids, such as beef, eggs, and milk. Demme says that starchy food taken in too great quantity causes the white blood corpuscles to predominate over the red. This may serve to show to some

mothers why their children are pale-faced and anæmic. If we want our children to be strong, we must use animal food as an important part of their diet, in the form of milk, eggs, and meat for younger children, and in that of eggs, fresh meats, and similar foods for those who are older.

A cursory glance at some of the points to consider in practical dietetics may be of interest; for instance, cereals for growing children are a very necessary food, promoting fine muscular development. Being chiefly starch, it is important to know how they must be cooked to be made digestible. The use of whole-meal bread should be encouraged for children, because they are restricted in a meat diet, and this bread contains the laxative fatty matter upon which great dependence is placed when arranging a dietary for children. Fat plays an important part in nursery diet, but it must not be served floating upon poorly made soups.

Attention should be given to making meals appetizing for children who have reached an age that, to say the least, is somewhat discriminating, even if it does involve some extra labor. A little wholesome neglect as to a child's dress, and as strict adherence as is possible to method in sleeping and feeding, will help to ease the mother's way, and prove wonderfully important factors in making the work less laborious when several children are to be cared for by but one pair of hands.

Another way to lighten labor is to pay attention to details that at first may seem trifling, but by which a child may be trained to sleep uninterruptedly from seven to seven, and at regular hours during the day when well, which habit will be certain to prove one of the greatest blessings a mother can possibly confer upon her child as well as herself. Dainty serving is another important adjunct in nursery feeding. If the fancy of a child is pleased, he will, in all probability, loiter long enough over his meal to eat very heartily. A cool-looking dining room in summer, shaded to rest the eyes, with spotless linen and pretty table appointments and flowers is inseparable from comfortable summer life. What could be more inviting to the eye as well as to the appetite of a fretful child, who has probably been awakened too early by the heat or who has passed a restless night

for the same reason, than the sight of a prettily arranged breakfast table, flowers, fruits, and some little surprise at his plate to charm away his languor?

A dish of cold snow-pudding, for instance, which contains ingredients that are all nutritious and suitable for a child, will work like a charm.

It requires very little forethought to select *menus* that will give children what they like, yet at the same time what they require. It is a mistake to suppose that they desire during their earliest years a great variety of food at every meal, nor do they need it. A little observation of their manner of receiving the announcement of a new dish, as compared with the shout of delight upon the appearance of an old favorite that has probably not been seen for several days, will demonstrate to any mother the truth of this assertion.

It has often surprised me to see how my own boy will welcome a boiled egg at dinner, instead of his usual supply of meat. A point not beneath our consideration is the boiling of an egg. Every woman thinks she can do this, no matter how unskillful she may be in other branches of cooking, yet it is perhaps the least understood of all processes of making food digestible by proper treatment. A mother need not actually cook the food required for her child's well-being, as some of my statements might imply, but she should be thoroughly able to direct just how it should be done. She should also know what to select under certain conditions, and be able to note by results that her directions have been carried out. With well-trained servants and a clear understanding of cause and effect in cooking, it will be found that it is not always necessary to give personal supervision to the preparation of a child's food, yet, if it prove necessary, the mother should be willing to do this and even more, for when judiciously applied this supervision will frequently prevent difficulties that are likely to occur as a result of carelessness.

A mother must also be able to detect immediate needs in individual cases of feeding, as on account of proximity she is generally the only one who notices the daily variations in conditions requiring daily modifications of diet. She must understand the changes needed in health, illness, and intermediary

stages, and how to supply as nearly as possible the same materials that the body is regularly losing, as, for instance, in summer, when her child loses much water by perspiration, she should see to it personally that sufficient water be given.

If food is not such as the digestion can master, or if the waste caused by constant action and change going on in the organs is not fully counterbalanced, suffering and illness will certainly result, and lack of proper nourishment will give encouragement to inherited tendencies to various diseases. Nature resents carelessness, and is relentless in her punishments.

What the doctor calls cholera infantum, rickets, or marasmus, and the mother is often inclined to consider a dispensation of Providence, is very often a direct result of violations of the most common laws of domestic science. The whole study of nursery dietetics appears to be a vast one, yet it resolves itself into a few simple and generally acknowledged facts.

For an infant, whatever is given as a substitute must resemble its natural food as closely as possible, which can be done, as has been shown by expert analyses.

Following infancy comes the more difficult period of childhood, although not usually considered so. It frequently happens that a plump, vigorous-looking infant develops into a thin, unhealthy-looking child. No amount of general knowledge will be of service at this period; special study is required.

Following the period of childhood comes the time for the study of estimating correct quantities and proper selections of food to be used in regulating the diet suited to the individual needs of girls and boys in school and approaching maturity, the excesses to be avoided by those of sedentary habit, and questions of similar import.

Fonssagrives says that impetuous development in youth is never devoid of danger. The period of school life is a most critical and important time in the lives of children as regards adequate nutrition. Continuous growth and development of mental activity demands a complete and liberal dietary based upon sound principles, in order that we may supply by feeding the wear and tear made by incessant demands, that are frequently too great for the strength that is called upon. This fact is often

overlooked, and the foundation is either laid for future disease or else strength is undermined that should be held in reserve for later life.

The custom of sending children to school upon a light breakfast or none at all, with a cold luncheon for the noon meal and a hot dinner at night, is reprehensible to the last degree; or, if a hot dinner is provided at noon, the habit of rushing home in a limited time to consume eagerly and rapidly the food which should be eaten leisurely and enjoyed, has a strong influence upon the integrity of the child's health, and it should not be allowed under any circumstances. If school laws are rigid, remember that parental authority should be absolute, and insist upon different hours; or, if nothing better can be done, keep the child away for the time required, irrespective of late marks, etc. Such action, if concerted, would speedily bring authorities to the point of meeting existing needs in this direction.

Dr. W. Gilman Thompson says many children inherit feeble constitutions, such as the scrofulous, rachitic, and gouty, which must be combated through the whole period of childhood. He says such children are better at home, where they can be under constant observation and proper dietetic treatment, or country schools can be found for them where such matters are made the subject of special consideration.

I think it was Shirley Dare who said that the day will come when many forms of illness will be considered a discredit to those involved. As the knowledge of causes increases there will certainly come a less ready willingness to credit everything to a hitherto much-abused Providence. The patience of physicians in dealing with this class of disease is a constantly growing marvel.

The demands of rapid growth must be met by proper nutrition, or serious subsequent impairments of vitality will result.

Very delicate children, whose appetites are poor and who do not do justice to their regular meals, should be given an extra allowance of hot broth, or hot milk, or an occasional cup of chocolate with bread and butter, or rusk, between meals. *Do not listen* when told that a delicate child needs but three meals a day.

Individual cases must be controlled by tact, circumstance, and judgment as to special needs.

Since no mental work should be done directly after eating, it might be wise to regulate school hours so that manual training and lighter work than is usual should follow luncheon. This is possibly a Utopian idea, but as the first hours after any meal should be kept for moderate effort, preferably play or some restful occupation, the attention of school boards might wisely be directed to this phase of physical development for the regulation of which they are directly responsible.

Dr. Thompson says the hours for study should be so arranged as to allow time for preparation for going to table to meals without hurry, and to allow an interval of half an hour or more afterward for recreation, in order that digestion may be well under way before any mental exertion is required.

Relative to this whole subject, Sir Henry Thompson, a noted English physician, and an authority upon dietetics, says: "I have come to the conclusion that more than half the disease which embitters the middle and latter half of life is due to avoidable errors in diet (to which might be added 'more particularly in early years'), . . . and that more mischief in the form of actual disease, of impaired vigor, and of shortened life accrues to civilized man . . . from erroneous habits of eating than from the habitual use of alcoholic drink, considerable as I know that evil to be."

General knowledge is of very little use in this study beyond directing attention to the need existing for special knowledge. What appears to be one of the most practical phases of this many-sided subject is that this special knowledge must be supplied to mothers by scientists, by physicians, and by those among the laity who are sufficiently interested in the subject to assist by giving data secured through personal experience. The science of household affairs must be understood if reform is to be looked for. Endowments must be made to enable scientists to make researches of the highest order. Simplified results may then be given to the public in such a manner that they will be assimilable and readily comprehended by the average intellect. Schools, public and private, should not overlook the importance of this

study, and the press, on account of its ability to reach the people, must realize the opportunity of supplying the need felt everywhere for practical instruction. Then all mothers and home-makers in the land, those indirect nation-makers, will easily come to understand the underlying principles involved, and will apply this knowledge in such a way as to benefit all who are dependent upon their efforts. Herbert Spencer says: "Perhaps nothing will so much hasten the time when body and mind will both be adequately cared for as a diffusion of the belief that the preservation of health is a duty. Few seem conscious that there is such a thing as physical morality. Men's habitual words and acts imply that they are at liberty to treat their bodies as they please. The fact is, all breaches of the law of health are physical sins. When this is generally seen, then, and perhaps not till then, will the physical training of the young receive all the attention it deserves."

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## MOTHER'S RELATION TO THE SOUND PHYSICAL DEVELOPMENT OF HER CHILD.

By Mrs. A. JENNESSE MILLER,

Washington, D. C.

I believe that since the foundation of the world there have been good mothers and bad mothers, and so it will be to the end. While my heartiest sympathies are with this movement for the education of mothers to the highest standard of motherhood, I believe each individual woman has got to think and work out for herself the great problem of how to do her duty to her child. The suggestions given here will bring forth good or bad fruit according to the mother. Motherhood is a sacred and beautiful relation exactly in proportion to the intelligence and common sense which the individual mother puts into preparing her child to go forth into life to meet its obligations, responsibilities, and temptations. A mother should seek to well equip her children, morally and intellectually, and in every sense of the word. So

the duty of the mother becomes, first of all, in my judgment, the duty of the organizer. Now I am not very good at theories. I have always been an exceedingly practical woman, and never have done anything well that I have first spun out in the form of long-drawn and high-sounding theories. The practical side of this question begins in so organizing the child physically that it may be able to meet the trials of life and resist them. The first duty of the mother begins with developing the body with properly feeding and properly caring for it in such a way that the child, as to its nerves, brains, tissues, and blood, shall be supplied with vitality. Then the mother should care for it in other ways, so that the child may have such a well-poised and well-balanced nature that it shall not come under temptation easily. This begins at home. I do not believe we shall ever solve the problem of how to organize our children morally until we have done away with the family kitchen, which is responsible for half the dyspeptic stomachs in the world, for half the ill tempers, and for two thirds of the family discord, divorces, and other things that follow naturally. And so I am in favor, first and foremost, of scientific eating—of feeding men into heaven and children into morality. I have looked into the subject a good deal on two sides of the water. I was privileged a few years ago to see the launching of the great English warship the Blenheim, and Mr. Hills, the man who had built the ship, was a vegetarian. I am not; but am always willing to study various subjects which may help human beings to become better. When I met the electrician of that great ship, and he held his hand out firmly enough for his three-year-old boy to stand on it, I said, "That man is splendidly organized." Now this man, as I learned, had been eating from the vegetarian standpoint. For four years he, in common with other workmen at the Thames Iron Works, had been studying the question of how to organize their bodies properly to get rid of the appetite for stimulants. I was told that all the workmen employed in building the ship had been fond of their beer, going out for it at noon every day in years past, but since the change in their diet to cereals, whole-wheat bread, and fruit, they no longer wanted beer. And I said to myself, "There is an idea!" It was not original with me, but

it was suggestive to me. Then I began to look into the question, and said, "Here is a vast field for the temperance worker." And I began to ask questions among the men whom I knew socially, who drink wine as a social matter, but never get intoxicated—men who drink wine, without caring much for it, as a convivial, social matter—I asked these men, in various parts of the country, "Would you care if you never saw wine again?" and I had so many answers, so much testimony, to the effect that wine meant practically nothing to them, that the problem of how to cure the drink habit was solved to my thinking. *Where men are well fed there will be little craving for stimulants.* It seemed to be exceedingly rare to find men craving liquors who enjoyed thoroughly nutritious foods, and all of the men in high social life live well naturally. Then I took a lower social grade—one in which the food is less well prepared—and there I found that desire for drink was in proportion to the lack of nutriment in food. These were moderate drinkers. Then I went among the humblest and most degraded homes, and found poor wretches who never had had a square meal in their lives spending all the money they could get for drink, and I said, "The first duty of the reformer is to teach mothers who have the care of families how to make the dishes that will nourish muscles, nerves, brains, and tissues of the body. This, I believe, is the first great question with which the mother has to deal. I do not know whether it is presuming or not to suggest it, but I do suggest that every mothers' club should, as its very first work, take up the study of how to prepare foods chemically, and become so expert that every dish put upon the family table shall have some definite purpose in supplying nutritive food to the bodies of children to do away with inherent evil and gross appetites.

Then I would suggest that money should be raised to secure scientific cooks to go to the lowest classes in our cities and towns, teaching the women who are unfortunate enough to have drinking husbands, and perhaps the temptation themselves to drink, how to prepare inexpensive, nutritious foods. This is the first practical work to do, according to my thinking, to improve public morals. I know that I am an infinitely better Christian when I am well fed. I have listened to many and many a dys-

peptic sermon from the pulpit, where everything was colored by the minister's dyspepsia. This is of vital interest to all thinking people.

Again, mothers should study anatomy. You will ask, "Why?" Because if you do not understand anatomy you do not understand the relationships of the various parts of the body. Then physiology must receive attention, so that we may understand the harmonious workings of all the various parts of the body. Then sanitary science, hygiene, and physical development follow naturally—how to develop children in every part so that each part will be in harmony with every other part. I shall not inflict upon you to-day, as no doubt you expect, the matter of dress improvement. But, my dear friends, if we begin right, with the knowledge of the human structure and all of its various relationships, the knowledge of how it is organized as to muscles, joints, nerves, tissues, and brain, so that all work together for good or for evil—if we bring our intelligence to bear not only upon prenatal conditions, in order that children may be well born, but from the moment of their coming into life look to proper feeding, nourishment, and development, we can insure beyond a question of doubt vital, splendid manhood and womanhood. There is no good reason why our nation should not be the strongest the world has ever seen. I believe the time is coming when it will be considered a crime to say, "I am ill." I believe the time is coming when women will be positively ashamed, as some of us are now, to call upon our friends retailing a long list of our physical ailments. I believe the time will come when disobedience to God's laws, as shown in this wonderful and complicated human structure, will be considered a greater crime than neglect of municipal and other laws. From the hands of the divine Creator we have an exquisite structure, the most perfect in the world, every part organized for infinite harmonies, but with the possibilities of endless discords. It rests with the individual whether this instrument shall respond exquisitely or do the opposite. It is the mother who has first and foremost to see that her children are properly organized. I have stood for ten years on the lecture platform, all the time talking to women. But I have come to sympathize a good

deal with downtrodden man. I have come to think that, after all, men are not half so bad as they are painted. In fact, it does seem to me that often when women talk about men's habits they need to look at home. Our boys (I haven't any of my own, but I speak for the race) are for years and years in the hands of mothers. If the father has the germs of evil in his organization, it must be admitted that he is likely to entail some of them upon his boy. Upon the other hand, if the mother has abused her organism until she has backache and headache and organic disease, she is just as responsible as is her husband for abnormal traits and immorality in her boy, and she must share equally with the father the responsibility. No amount of women's meeting together and patting each other on the back, and saying, "Oh, if the men would only behave!" is going to change facts. Correction begins at home.

If we begin by intelligently learning how to eat, and then develop physically as we should develop, and dress properly, there is no reason in the world why we should not eradicate the germs of evil. Disease is crime. Every criminal should be treated as a diseased person. I do not believe in punishment, but in correction. See the stupidity of our laws. We allow the diseased, criminal, and irresponsible classes among us to marry and propagate. We say it is interfering with individual rights to deny them marriage and the privilege of bringing children into the world. We spend a great deal too much time in thinking of individual rights. The greatest good to the greatest number should always be the watchword in our laws. Every man and woman in the country who wishes to marry should be made to pass a physical examination at least as thorough as the one which the insurance companies demand for a five-hundred-dollar policy before license is granted. There would be some common sense in demanding that the man who is going to marry should make at least the guarantee afforded by good health to the State that his children will not, as criminals, idiots, and irresponsibles generally, come upon the public for support. All criminals should be treated as diseased persons. They should be given the means for physical cleanliness, development, and proper food. I believe two thirds of the criminals could be fed into decency.

We take these men from the slums, put them in prison for years, and feed them as badly as possible. Who calls that common sense? A Mothers' Congress ought to go into the lowest ranks of every city and into every prison and enforce a good diet, so that men should, after serving a term, come out with better moral tendencies. When a man with a family on his hands is put into prison, he should be given work and permitted to earn his living, and the extra money earned by his daily toil should be sent to his family for their support, instead of his children being thrown upon the streets. You all know how we highly virtuous people go around with an electric search light seeking for deviltry. And when we find anything that looks bad, we say that it ought to be eradicated, exterminated, that it is wrong, wicked. But how rarely we apply the corrective to the source of the evil. It seems to me that if, instead of hunting for wickedness only to rail against it and leave it to take care of itself—unless an absolute offense against the law has been committed—we were to search in a kindly, gentle, Christian spirit for the good in human nature, and then with tender, motherly motives separate the wheat from the chaff and seek to eradicate evil, we should do better. When a man is sent to a prison or to a reformatory, we should not only treat him by the latest scientific means for moral correction, but hunt out his family, not to give them charity (we have too much of that already), but to help them to help themselves. We want the man and his people to become self-respecting and self-helpful. We find diseased tissues, abnormal tendencies, disorganized mentality, much that leads to criminality in the children of criminals generally. We should take the wives and children of such men and see that they have better food and learn better methods of life, in order that we may commence at the fountain head to improve humanity. The women here to-day from all over the country, who are anxious to do the best they can for their children, do not represent the people who need the most help from a Mothers' Congress. There are people who do need such help, and you ought to go to them, study them, and get hold of the best means you can for helping those lower down in the social strata than yourselves. Work must begin at the bottom. We need not

only to work in the individual home and with individual children, but with all who are denied the blessings of a serene, pure, and helpful home influence and teaching.

I hope that the practical means which have been suggested—study of sanitary science, physical development, proper dress for both mother and child, and reorganization of our daily bill of fare—will be among the things that the mothers of this Congress will take up. Scientific cooking, the chemistry of food, and a thorough understanding of our splendidly organized bodies will enable us to properly develop and control not only our own health and morals and our children's, but to contribute individually our quota by precept and example to the moral elevation of a common humanity.

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## REPRODUCTION AND NATURAL LAW.

By Mrs. ALICE LEE MOQUÉ,

Washington, D. C.

In the past it has been the generally accepted theory that parents were merely the unconscious instruments of the Divine Spirit, for the working out of his will, and that the mental and moral attributes of their children, their temperament, health, character, and sex were direct decrees of the Infinite, which it was useless for the finite mind to try to comprehend or explain.

To-day we are wiser, and have learned that Nature is the great exponent of sublime truth and natural law the Creator's text-book, by which he teaches his children the perfection of the divine plan, and lifts them to a higher plane of responsibility.

In Nature it is law, not chance. Effect is the natural sequence of cause. A child, if he puts his hand into the fire, will be burned, not to punish him for having disobeyed the warning of his parents, but to teach him that he has willfully broken an immutable law.

The child profits by the lesson, and is saved from future pain; but children of an older growth, adult men and women, are still blind to the plain truth which natural law strives to impress upon them, and, while constantly confronted with the just fulfillment of the Omnipotent fiat, "Whatsoever a man soweth, that shall he also reap," continue to walk with closed eyes, and speak of a "visitation from God" when their progeny are unhealthy, malformed, and imbecile, without a realization that a crime against the child has been committed, and by them—ignorantly, we will admit, but "ignorance of the law excuseth no one."

"One of the most fruitful causes of the popular indifference to this most important and sublime subject, the science of creation," says William Winser, the anthropologist, "is the prevailing belief that the excellence or inferiority of offspring is the result of Divine Providence, which arbitrarily decrees that one child shall be approximately perfect, while another shall be deaf, dumb, crippled, and idiotic. Of course, if this is the case, all scientific effort is useless, all investigation futile, all knowledge a burden, and we should simply bow to the inevitable. But we respectfully submit that such is not the case; and, moreover, that charging such enormities upon Divine Providence, 'who doeth all things well,' is a monstrous error, a blasphemy against the justice of the Most High, and a cowardly shirking of the real responsibility."

Then, if there are known laws governing reproduction, just as divinely ordained and enforced as the laws of gravity, of space, and of motion, every man and woman, rich or poor, high or low, every reasoning creature, has a right to know them, for the truth belongs not to individuals, but to all humanity.

If a child can be well born by simply following certain understood laws of Nature, if the mental, moral, and physical condition of the child at birth and for its entire existence is dependent upon absolute law, as immutable as the motions, diurnal and annual, of the earth itself, or the phases of the moon and the rise and fall of the tides, then the parents who bring into the world an imperfect creature are just so far culpable, inasmuch as they have failed to do their whole duty.

This may sound severe, almost heartless and cruel, to parents with afflicted children, but we must say it, for it is the truth, that the fathers and mothers of the present may profit by the solemn lesson taught by the past, and, being shown their responsibility as parents, may fulfill to the uttermost, so far as lies in their power, their obligations to their own children and to the generations yet to come.

John Stuart Mill says, "The fact itself of causing the existence of a human being is one of the most responsible actions in the range of human life." To undertake this responsibility, to bestow a life which may be either a blessing or a curse, unless the being on whom it is bestowed shall have at least the ordinary chances of a desirable existence, is a crime against that being. To bring a child into the world without a prospect of being able to provide food and clothes for its body, or instruction and training for its mind, is not only a crime against the unfortunate offspring, but a crime against society itself.

It is an incontrovertible fact that ninety-nine men out of a hundred let no serious thoughts of their future responsibility as fathers trouble them when making their selection of a mate. Too often, indeed, "trifles light as air" influence their choice—a pretty face, a becoming gown, a winning smile are sufficient to turn a man's fickle fancy from one maid to another, and often, yielding to the impulse of a moment, words of wooing are spoken that make or mar not only the lives of the plighted twain, who "lightly turn to thoughts of love," but decide that most momentous question of the future—the status of their progeny.

It is not the maiden who will make the best mother, nor, alas! even the girl who will be the best wife, who is sought, but too often merely the physical attractions for the time of the woman who pleases his eye for a moment whom Dame Chance has thrown in his path while he is in an impressible and susceptible mood.

If, then, men are thoughtless, and without prudent forethought for the well-being of their descendants, it devolves upon the maid, before accepting a mate, to weigh well the consequences, and for us, who are wives and mothers, to seek for a reasonable answer to the question, "How shall we, as women,

fulfill our obligations to ourselves, our husbands, and posterity?"

"When love comes, reason dies," the old maxim says, so therefore it behooves the maiden to ascertain the mental, moral, and physical status of her admirers before she goes to the length of giving one of them her heart. While it may not be possible before marriage to learn the faults and failings of the beloved one, only too plainly visible after the waning of the honeymoon, still it is surely practicable to learn something of the man's moral nature, to know whether his life is right, his soul undefiled, and his family, like the incoming ship, has a "clean bill of health." Often maids and mothers most diligently inquire as to what the man has, but neglect that much more important question of what the man is.

We believe that in this enlightened era no one has a right to marry into a family where there is known insanity, or even partial imbecility, and the kindred evils that follow out to the letter the inexorable law, "The sins of the father shall be visited upon the children." Like begets like, the laws of heredity are inflexible, and the child is but the composite picture of what its parents are and their progenitors have been.

Years ago, when I was a little girl and living in Philadelphia, I had a school-teacher whose life story I learned later. She was a sternly just, sad-eyed woman—a "scrawny old maid," as the older girls often described her—who had left her home in one of the New England States to earn her living among strangers. Her heart had been given in her early youth to her first cousin, and he had asked her to marry him; but, knowing the scrofulous taint in his blood, and having, moreover, religious scruples against marrying one so near of kin, she refused, although she knew that by so doing she gave up forever the hope of happiness, of love, and of marriage. At the stern verdict of reason and conscience her love rebelled, and fearing she might not have strength to live on near her lover, who continued to implore her to change her decision, she left her home and her loved ones (the man soon contenting himself by marrying another), and true to her conscience, her love, and herself, she lived and died among strangers, an "old maid."

To-day, while we proclaim the honor due maternity, let us not forget our noble unmarried sisters. Let us, while applauding mothers, ask a blessing upon those worthy women whose lives are beautiful, whose hearts beat for humanity, whose hands are busy with the world's work. All honor and praise to the so-called "old maids" who are true to their convictions, true to the virtue which scorns the material, unloved marriage, true to their own ideals, to the sanctity of wedlock, to posterity, and, in the highest, most sublime sense, true to themselves as women! Can we not also, as mothers, learn from some of them the boundless depths of the maternal instinct, as evidenced in their works of love for the downtrodden, oppressed waifs of the human family, a love so broad, so high, so noble, that all children are to them their own?

We have learned woman's moral obligation to herself, and now let us speak briefly of her duty to her husband—a duty as sacred as the solemn vows taken at the altar can make it—"To have and to hold, to love and to honor." This must mean to retain by every art and power the love and admiration of her mate, thereby promoting that perfect union of souls which marriage implies, and insuring not only the happiness of the home and the mated pair, but the well-being of the little ones who may come to bless them.

If I were asked the great requisite for marital happiness, I should unhesitatingly reply, *health*. By a wise and persistent observance of the simple laws relating to exercise, diet, dress, ventilated dwellings, and other sanitary conditions, we may all hope to obtain this priceless blessing, from which so many others flow.

The woman with a good constitution, even if she be not either young or handsome, if she has the bright eye, the clear mind, vivacity, and buoyant spirits which only a woman physically sound may know, has an attractiveness of her own that will not only increase her comfort and happiness, but will be an important factor in aiding her to fulfill her whole duty as woman, wife, and mother.

Balzac, the great French writer, declares in his Physiologie du mariage, Méditation onze, "A woman who has received a

'masculine education' possesses the most fertile and brilliant qualities with which to secure the happiness of her husband and herself."

We all understand what a significant term a "masculine education" is; that it means not only the training of the mind, but the equally necessary training of the body. To-day while rejoicing that the entrance to the college is open to women, we still more exult in the fact that the door to the gymnasium is unlocked and the gate to the campus unbarred. Woman's real emancipation must be from the doctor, for her growth, development, her status in the business world, and her highest ambitions as maid, wife, and mother are and must always be dependent not only upon her mental attainments, but upon her physical condition. Health is a necessity; woman's perfect realization of her *rights* will be when she accepts the plain truth that she must not only have a sound mind, but a sound body.

Our duty is clear. We must recognize our responsibility not alone to ourselves and the present, but to posterity and the future. No woman has the right to be selfish, and least of all will the tender, loving, maternal heart forget that every sob, every tear, every sigh, every fear, is a crime committed against her own unborn child, and from which it will suffer throughout its whole life. Before birth is the time to prove the strength and power of mother love, not afterward, when it is too late to undo the grievous mistake, the fatal wrong our folly has committed. The devotion of a lifetime, alas! will not atone to the child for antecedent neglect.

The day will come when the rights of the child to be well born will be recognized and respected. In that day the "defective" will demand the reason for its puny limbs, impaired mind, misshapen spine, pain-racked body—a life of suffering with blasted hopes—and the world will not condone or palliate the cruelty and crime committed against the unfortunate child, deprived of its birthright, on the old plea of ignorance or the pretense that God willed a defective should be born—a pretense that is contradicted by every law, human and divine.

Every woman, I believe, must settle with her own conscience the question of fulfilling the obligations of maternity; but once

conscious of the sublime task she has undertaken, once cognizant that the soul and being of a little human atom has been given into her keeping, she is bound by every mandate of honor, of love, and of duty to go bravely, proudly forward, forgetting self, and conforming not only her life, but her body and mind, toward the highest, noblest ideals, every thought, every purpose, every desire being held conservant to the future well-being of her child.

We know that under the natural laws of reproduction the health and happiness of both mother and child are prompted by prudence, by right living and thinking, just as surely as the ill humor, discontent, and sighs of the mother not only jeopardize her own health, but counteract upon her offspring, indelibly marring its disposition for life.

We know that the beautiful before our eyes and in our minds is personified in the face and form of our child. We see the beauty which is all around us, and we know that God's world is glorious, his work well done, and that all the perfection of complete creation he seeks to perpetuate by natural law. From the beginning of the world men have gathered not grapes of thorns or figs of thistles, but "even so every good tree bringeth forth good fruit," and shall, until the end of law and of time.

Grant Allen declares for the male ethicists, of whom he is one, that they "will not rest content until they have vindicated the claim of all children to a sound father and a sound mother." It will be the object of these thinkers "to combat vile vices that bring about impaired vitality, and to put the relation of the sexes and the production of children on a sound and wholesome basis, moral, physical, and emotional; to insist on the rights of the unborn and yet unbegotten generations."

To the reasoning mind an unwilling, forced maternity is no more honorable than is the compulsory enlistment of the conscript. Let those mothers bear the palm who, knowing all the responsibilities and duties of maternity, all the pains and suffering of childbirth, become willing mothers. With them it will not be a matter of chance, a condition of shame, a period of tears, fears, or lamentations, but rather a season of strength, a faithful performance of known and recognized laws, a time of

patient, hopeful, loving preparation, and a joyful waiting for a sublime consummation that may indeed cause "joy among the angels"—an intelligent realization of the divine plan of reproduction, a perfect, purposed maternity.

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## THE MORAL RESPONSIBILITY OF WOMEN IN HEREDITY.

By Mrs. HELEN H. GARDENER,

Boston, Mass.

It has always been thought a charming trait in woman that she so easily "conforms," that she thinks and believes anything that her father, brother, lover, or husband thinks and believes—or wants her to suppose that he does. And in thinking of this fact, I am always reminded of a dear little Japanese maid I had some years ago, and you will pardon me for telling the little story, for my topic—when I come to it—is somber enough for this bit of light to come before it.

The second Sunday she was with me she asked me suddenly if she should go to Sunday school. I had never before had a Japanese servant who was not a pagan—a Shinto—so I asked her in some surprise, "Are you a Christian, Haru?"

"Oh, yes," she said, with that quaint little scandalized look on her face which indicated that not to be a Christian would be quite without her mental horizon. "Wasn't Miki a Christian?" she asked, referring to her predecessor in my service.

"No," I said, "Miki was a Shinto; but that is all right. If you want to go to Sunday school, you shall. I shall arrange it for you. What kind of a Christian are you, Haru?"

The sharp, little black eyes glued themselves to my face, and the sleeves of the komona spread themselves like wings as she shifted nervously from one foot to the other. At last she said:

"One time I was a Methodist—one time Baptis'—an' one time Prest—Presb——"

"Presbyterian?" I asked.

"Yes, *that*," she responded.

It appeared that while learning English in her own country she had lived in three different missionary families.

"Well, Haru," said I, "which kind are you now? I want to arrange for you to go to Sunday school, and——"

"Which kind are you?" she asked gravely, quite ready to conform the outward semblance of her faith to fit my pattern as part of her loyal service, but with her staneh little pagan soul not in the least disturbed in its aneestor-worship.

When it finally developed to her eonsciousness that I did not look upon it as a part of her duty to me for her to go to Sunday school, she said, "You don't eare if I don't go?"

"No," I said; "surely not."

"Then I don't want to go"; and she did not while she lived with me.

And it is not until woman comes out from under cover of eonventional usage and says, "I don't want to do this" and "I don't believe in that," of her own volition and thought—not until then will she be fit or strong enough to create and mold eharaeters that shall grow into free men—men who shall be the vietims of neither their enemies nor themselves, beeause of their feeble or their vieious inheritanee.

I am far more aeeustomed to talk upon the topie that has been allotted to me to seientifie bodies, or to practieal students of heredity, anthropology, biology, and kindred subjeets, and therefore I may possibly say things that will sound dogmatie from the point of view of those who have not made a speeial study of the subjeet. I shall not mean anything I may say to seem either dogmatie or harsh, only earnest, and perhaps a short eut to facts we are to face.

I fear that I shall strike a less pleasant note than those who have preeeded me, who have so generally dealt with ideal motherhood, who have sung the praise side of the song. My theme is seientifie. It deals with demonstrable faets, and it goes back of even the kindergarten, of the benefits of which we have all been so thoroughly eonvinced in the past two days, if never before. If, therefore, I shall say some things that seem harsh

or cruel, remember that the surgeon's knife cuts only because it hopes to strike the root of the disorder. Remember that scientific facts are not always pleasant, but, for all that, I hold that it is wise for us to know them.

There have been a good many kinds of congresses of women in the past few years, since it has been granted that women have a right to meet and discuss any topics whatever, and since it has been recognized that they have the capacity to think for themselves, and the dignity and poise to express their thoughts in public, without finding it necessary either to take refuge behind their male relatives or to become masculine themselves in the process.

But in all previous congresses, although it has been freely admitted by men and women alike that there is still much for women to learn from each other through mutual effort and consultation upon any and all other subjects, so far as I am able to discover, it has been taken for granted that, since the beginning of the world, all women have known enough to be mothers, and that it was, therefore, wholly superfluous for the mothers of the race to convene as such, and confer with each other about those topics which are of the first and most vital importance to humanity—that is to say, about their functions, duties, and moral responsibilities as both the creators and the cradlers of mankind. Neither dense ignorance, deformity of body or mind, ill health, nor criminality could disqualify woman for the one "sphere" which all men joined in asserting was hers by divine right, and in calling holy and lofty. Think of the absurdity of the proposition! Think of the sacrilege! Think of the unconscious indignity!

Poets, statesmen, novelists, and artists have for ages untold striven to eclipse each other in the eulogies of motherhood. On the stage nothing is so sure of rapturous applause as is some touching bit of sacrifice which has reached its climax in a mother's love wherein she has yielded all to shield, to protect, or to better the condition of husband or child. From the crude sentimental songs which advise the son to "Stick to your mother when her hair turns gray," through the various phases of maternal love and devotion or sacrifice, and on up to the loftiest touches

in art and literature, there is alike the effort to celebrate the power, the potentiality, and the beauty of motherhood, and to stimulate the sentiments of gratitude and love and admiration for and emulation of the ideal depicted. But through it all, in the building and maturing of this ideal, there runs ever and always the one thread of thought that self-sacrifice, self-abnegation, self-effacement are the grandest attributes of maternity; that in order to be a perfect, an ideal wife and mother, the woman must be sunk, the individual immolated, the *ego* subjugated. To a degree and in a sense that is, of course, true. For the willingness to go down to the gates of death, to face its possibility for long weary months, to *know* that suffering and to fear that death stands as a sure and inevitable host at the end of a long journey—to know this, and to be willing to face it for the sake of others, is a heroism, a bravery, a self-abnegation so infinitely above and beyond the small heroism of camp or battlefield that comparison is almost sacrifice.

The condemned man upon whom the death watch has been set, who can not hope for executive clemency, who is helpless in the hands of absolute power, still knows that, although death may be sure, physical suffering is unlikely, or at the worst will be but brief; but he alone stands in the position to know—even to a degree—the nervous strain, the mental anguish, the unthinking but uncontrollable panics of flesh and blood and nerve which woman faces at the behests of love and maternity, and, alas! that it can be true, at the behests of sex power and of financial dependence!

But when we study anthropology and heredity, we come to realize the indisputable facts that her love, her physical heroism, and her bravery, linked with her politically and financially subject status, have cast a physical blight, a moral shadow, and a mental threat upon the world. Then we cease to clap quite so vigorously at the theater, and our tears or smiles are mingled with mental reservations and a sigh for a loftier ideal of the meaning and purpose of maternity than the merely physical one that has been depicted as material sacrifice to the child and self-abnegation and subjection. We begin to wonder if much of the vice, the crime, the wrong, the insanity, the disease, the incom-

petence, and the woe of the world is not the direct lineal descendant of this very self-debasement of the individual character of woman in maternity. We begin to wonder if an unwilling, a forced, or a supinely yielding (and therefore not self-controlled) —a subject motherhood, in short—is not responsible to the race for the weak, the deformed, the depraved, the double-dealing, pretense-soaked natures which curse the world with failures, with disease, with war, with insanity, and with crime. We begin to wonder if the awful power with which Nature clothes maternity in heredity does not strike blindly back at the race for the artificial and cruel requirements at the hands of the producers of the race. We begin to wonder if mothers do not owe a higher duty to their offspring than that of the mere nurse. We begin to wonder if she has the moral right to give to her children the inheritance that accident and subserviency stamped upon body and mind. We begin to wonder how she dares face her child and know that she did not fit herself by self-development and by direct, sincere, firm, and thorough qualifications for maternity before she dared to assume its responsibilities. We begin to wonder that man has been so slow in learning to read the message that Nature has telegraphed to him in letters of fire, and photographed with a terrible persistency upon the distorted, diseased bodies and minds of his children and upon the moral imbeciles she has set before him as an answer to his message of sex domination. Do you know that there is an army of seven hundred thousand defectives in this country? Don't you know that this means something to every mother in the world? Seven hundred thousand forced into life without their birthright! Seven hundred thousand imbecile, insane, deaf, dumb, blind, and criminal victims of maternal and paternal ignorance! Stop and think of it. There are but three cities in America which have seven hundred thousand inhabitants. Our standing army is only about twenty-five thousand men—these for our protection; our defective army, seven hundred thousand —these for our destruction.

Self-abnegation, subserviency to man, whether he be father, lover, or husband, is the most dangerous theory that can be taught to or forced upon her whose character shall mold the

next generation. She has no right to transmit a nature and a character that is subservient, subject, inefficient, undeveloped—in short, a slavish character, which is either blindly obedient or blindly rebellious, and is therefore, in either case, set, as is a time lock, to prey or be preyed upon by society in the future.

If woman is not brave enough personally to command and to obtain absolute personal liberty of action, equality of status, and entire control of her great and race-endowing function of maternity, she has no right to dare to stamp upon a child and to curse a race with the descendants of such a servile, a dwarfed, a time- and master-serving nature.

We have been taught that it is an awful thing to commit murder, to take a human life, and so of course it is. Do you know that there are students of anthropology and heredity who think that it may be even a more awful thing to thrust unasked upon a human being a life that is handicapped before he gets it? That it may be a more solemn responsibility to give than to take a human life? In the one case, you invade personal liberty, and put a stop to an existence more or less valuable and happy, but at least all pain is over for that invaded personality. In the other case, in giving life, you invade the liberty of infinite oblivion, and thrust into an inhospitable world another human entity to struggle, to sink, to swim, to suffer, or to enjoy. Whether the one or the other, no mortal knows, but he surely knows it must contend not only with its environment, but with its heredity—with itself. For we all follow the line of least resistance. No man is bad simply from choice. If you are good and true and lofty, it is because, all things considered, that is to you the line of least resistance. The parents of the race must make it easier to be good, easy to be true, hard to be ignoble or criminal not by rewards and punishments—those methods have been weighed and found wanting—but by the very blood pulsations that are transmitted from both parents to the children to whom they take the tremendous responsibility of giving life.

It is the fashion to repeat, "The hand that rocks the cradle rules the world." Every one knows that this is not true in the sense in which it has always been used. It is true, alas! in a sense never dreamed of by politician or publican.

It is true that the subject status of maternity has ruled and does rule the world, in that it has been, and is to-day, the most potent power to keep the race from lofty achievement. Subject mothers never did, and subject mothers never will, produce a race of free, well-poised, liberty-loving, justice-practicing children. Maternity is an awful power. It blindly strikes back at injustice with a force that is a fearful menace to mankind. And the race which is born of mothers who are harassed, bullied, subordinated, or made the victims of blind passion or power, or of mothers who are simply too pretty and self-debased to feel their subject status, can not fail to continue to give the horrible spectacles we have always had of war, of crime, of vice, of trickery, of double-dealing, of pretense, of lying, of arrogance, of subserviency, of incompetence, of brutality, and, alas! of insanity, idiocy, and disease added to a fearful and unnecessary mortality.

To a student of anthropology and heredity, it requires no great brain power to trace these results to perfectly legitimate causes. We need only remember that the mental as well as the physical conditions, capacities, and potentialities are inherited to understand how the dead level of hopeless mediocrity must be preserved as the rule of the race so long as the potentialities of that race must be filtered always through and take its impetus from a mere annex to man's power, ambition, desires, and opinions. We can not hope to have a moral race until we have a mentally and physically sound and sane race. All immorality is a lapse from sound physical and mental health. No man is other than his heredity and environment make him. The very basic laws of evolution teach us that. One may take a bundle of facts from anthropology, from the study of evolution or of heredity, and lay them out before you like an assorted row of lifeless sticks. They may be neatly arranged and orderly, but they will no more than attract your passing attention. A genius will take this same row of dead sticks and make of it a flaming torch to set your brain on fire.

Not long ago a great man who is successful beyond most human units, who is wealthy, socially to be envied, who enjoys almost ideal family relations, who is in all respects a man of

broad intellect, of large heart, and who is beloved, successful, and powerful, a famous lawyer—not long ago this man said to me, while talking of life and its chances, its joys and its burdens and wrong:

"Well, the more I think of it all, the more I know, the more I delve into philosophy and science, the more I understand life as it is and as it must be for long years to come, if not forever, the more I wonder at the sturdy bravery of those who are less fortunate than I. Does it pay me to live? Would I choose to be born again? Were I to-day unborn, and could I be asked for my vote, knowing all that I know of life, would I vote to come into this world? Taking life at its best estate, are we not assuming a tremendous risk to thrust it unasked upon those who are at least safe from its pitfalls? I ask myself these questions very often." And then, hesitatingly, he said: "I sometimes think it pays, after all. Of course, since I am here I am bound to make the best of it, but for all that I am not sure how I would vote on my birth if I had the chance to try it—not quite sure."

"If you are so impressed with life yourself—you, who are a fortunate, healthy, wealthy, happily married, successful man," said I, "don't you think it is a pretty serious thing to assume the right to cast that vote recklessly for another human pawn, who could hardly conceivably stand your chances in the world?"

"Serious, indeed!" he exclaimed. "With the world's conditions what they are to-day, with the physical, moral, and mental chances to run, with woman, the character-forming producer of the race, a half-educated subordinate to masculine domination, it is little short of madness, it is not far from a crime. It is a crime unless the mother is a physically healthy, a mentally developed and comprehending, morally clear, strong, vigorous entity, who knows her personal responsibility in maternity, and, knowing, dares maintain it."

It has been the fashion to hold that the mothers of mankind should not be the thinkers of the race. Indeed, in commenting upon the Congress of Representative Women in Chicago at the World's Fair, the most widely read newspaper on this continent said editorially:

"There is to be a great series of Women's Congresses held

at Chicago during the Fair. The purpose is to illustrate and celebrate the progress of women. Accordingly, there will be sessions to discuss the achievements of women in art, authorship, business, science, histrionic endeavor, law, medicine, and a variety of other activities.

"But, so far as the published programmes enable us to judge, not one thing is to be done to show the progress of women as women. There will be no showing made of an increased capacity on their part to make homes happier, to make their husbands stronger for their work in the world, to encourage high endeavors, to maintain the best standards of honor and duty, to stimulate, encourage, uplift, which from the beginning of civilization has been the supreme feminine function. Nothing, it appears, is to be done at the congresses to show that a higher education and a larger intellectual advancement has enabled women to bear healthier children or to bring them up in a manner more surely tending to make this a better world to live in, the noblest of all work that can be done by women.

"We need no congress to show us that women are more thoroughly educated than they once were, or that they can successfully do things once forbidden to them. But have wider culture and wider opportunities made them better wives and mothers? A congress which should show that would make all men advocates of still larger endeavors for woman's advancement. A congress, on the other hand, which assumes that the only thing to be celebrated is an increased capacity to win fame or money will teach a disastrously false and dangerous lesson to our growing girls."

This fatal blunder as to the value of woman's development as woman, quite aside from her home relations, which the editor confuses with it, has retarded the real civilization, and caused to be transmitted (unnecessarily transmitted) the characteristics which have gone far to make insanity, disease, and deformity of mind and body, the heritage of well-nigh every family in the land.

A great medical expert said to me not long ago:

"There is not more than one family in ten who can show a clean bill of health, mental and physical—aye, and moral—

from hereditary taints that are serious in threat and almost certain of development in one form or another.

"Now, if a man with an infectious disease enters a community, he is quarantined for the benefit of his fellows, who might take it if he were not restrained and isolated. But if a man with a hereditary or transmittible disorder, which is certain, enters a community, he is allowed to marry and transmit the taint to the helpless unborn, to establish a line of posterity who are far more directly his victims than would be those who were exposed to a cholera infection by a lack of quarantine. Social, educational, and economic conditions have all conspired to keep mothers ignorant of all the facts of life of which mothers should know everything; and so it has come about that the race is the victim of the narrow and dangerous doctrine of sex domination and sex restriction, and of selfish, reckless indulgence and ignorant maternity."

If not one family in ten can show a clean bill of heredity, is it not more than time that the mothers learn why, where, and in what way they are responsible, and that they cease to "close the doors of mercy on mankind"?

Maternity, its duties, needs, and responsibilities, has been exploited in all ages and climes, in all phases and spheres, from one point of view only—the point of view of the male owner. If you think that this statement is extreme, I beg of you to read The Evolution of Marriage, by Letourneau. Read it all. Read it with care. It is the production of a man of profound learning and research, a man who sees the light of the future dawning, although even he sometimes lapses from the universal language of humanity into hereditary forms of speech, hedged in by sex bias.

But in all the past arguments maternity, with its duties to itself, maternity with its duties to the race, has never been more than merely touched upon, and even then it has been chiefly from the side of the present, and not with the tremendous searchlight of heredity and of future generations turned upon it. It has been ever and always in its relations to the desires, opinions, and prejudices of the present man power which controls it.

Some time ago a famous doctor in New York took up the

cudgel against higher education for women, and, under the heading of Education and Maternity, Woman's Proper Sphere, The Dangers which threaten Intellectual and Society Women, wrote in favor of ignorant wives and a larger number of children. A great journal published his articles without protest, thus giving added prestige to the opinions expressed; this, too, in spite of the fact that at that very time the same journal was appealing for alms, for free nurses, for volunteer doctors, and for a fresh-air fund to enable the ignorant mothers of the crime-infected, disease-polluted, overpopulated tenements of the city to get even a breath of fresh air by the sea, which is only two miles from its doors. In spite of the fact, too, that Lombroso, Ricardo, Mendel, Spitzka, MacDonald, and other famous anthropologists and experts have pointed out so plainly in their statistics of criminal, insane, imbecile, and mortuary the all-prevailing evils of rapid, ill-advised, irresponsible parentage.

It has been the fashion in the recent past to select the ablest girls in the family to send to college or to develop for a career or a profession. Of the others it was said, "Well, Julia and Maud do not seem to care to learn much. They will no doubt marry and make good mothers, but the other girls will have a career." Think of the insult to motherhood this accepted theory is, and it is well-nigh universal. Think of how slight a grasp upon the realities of life such theories show!

In this connection I want to say that I was asked not so very long ago to give a few minutes' talk on the subject of Women in the Professions.

There chanced to be present at the time a lady who instantly said, "Don't forget our profession, the new profession for women, in which they are beginning to make so much money."

"What is that?" I asked.

"Designing," said she.

"Well," said I, "this astonishes me. I supposed from all I had heard and read all my life long that there could be nothing new in the line of being a designing woman. What is new in your branch of the profession?"

She gazed at me quite seriously, and replied that in the past women were taught but the husk. Their designs would not

work, could not be applied. The weavers or stampers found them pretty to look at, but impossible of application. They were the work of those who did not understand the general plan and scope of the finished product. Their designs would not bear the test of practical application at press or loom. Somehow it came into my mind then, as it does to-day, that this was exactly the difference between the general attitude of womanhood to the world now and in the past. Their pretty and often very conscientiously wrought designs, made from the superficial outlook of the days that are behind us, will not weave into the texture and woof of the practical life of the womanhood of the future; and so, no matter what she is to be or do, no matter what is to be her profession or her career, no matter whether it is to be outside or inside of the ideal homes which we all, men and women alike, long for, it is imperative that her training proceed henceforth upon that solid, practical, and applied basis which takes into account the fact that she and her work are henceforth to be a part of both the warp and the woof of the fabric of which the human race and its best interests are to be woven.

Whatever her work is, she must be thorough in her preparation for it, and know absolutely where each line she draws is to lead to and where it started from. Patchwork in life, like patchwork with the needle, has been superseded.

A woman can not make a good doctor, a good lawyer, a good journalist, a good preacher, a good novelist, a good artist, or a great musician unless she knows and can weigh in a rational manner the meanings of life, unless behind her science, her art, her labor, or her philosophy there is a comprehension born of a solid grasp upon the real meanings of life, its relations, its proportions.

Knowledge is indeed power, and ignorance is ever and always the twin brother of vice. Therefore, no matter what profession falls to the lot of or is chosen by a woman, the first, the most important, the absolutely vital need for her is a broad, solid, true, and comprehensive grasp upon the facts of life as life is to-day and as it has been in the past. This alone will enable her to lay a firm foundation for the future.

I think this statement will be accepted as almost a truism when it is applied to what are generally called the professions. But, strange to say, there is one profession for which it is always claimed that a true and firm and comprehensive sense of the proportions in life is not at all necessary to fit the applicant for a diploma—the profession of motherhood. And yet it is true—and it is easy of proof if one has the least knowledge of biology or heredity—that there is no occupation, no art, no profession on the earth in which ignorance of the true relations of things can and does work such lasting and such terrible disaster to the race as has been done and is constantly being done right there.

Ignorant and undeveloped motherhood has been and is a terrible curse to the race. An incompetent artist is merely a pathetic failure. A superficial woman lawyer simply goes clientless. A trivial woman doctor may get a chance to kill one or two patients, but her career of harm will be brief. A shallow or lazy woman journalist will be crowded out and back by the bright and industrious fellows who are her competitors. But a superficial, shallow, incompetent, trivial mother has left a heritage to the world which can and does poison the stream of life as it flows on and on in an eternally widening circle of pain or disease or insanity or crime.

In every other profession which woman has entered she has been better fitted for her work before she took her degree than for the one which is held to be her especial province. Why? Simply because up to the present time it has been maintained that a pretty and childish ignorance of the real and true values and relations of life, combined with a fine pair of eyes and a compliant manner, entitled any woman to a diploma in her "sphere" of maternity, while if she undertook to fit herself for any other career she has had to measure her life not with a painted-toy mentality, but with the logically trained intellect which must compete with her brothers, the established workers of the world, or else she must go to the wall where she is thrust by her incompetence.

It would be well for the sake of the race if she could be subject to such competition in maternity. And did it ever occur to you that her children are subject to it, and that the vast

spread of incompetence in the world, the universality of incompetence to cope with conditions, has a legitimate basis?

No woman is fit to bring up the administrators of a republic who is not herself familiar with the fundamental principles upon which that republic is based; for it is a well-known fact, exceptions and geniuses being allowed for, that the trend, the bias, the color of the mentality of a man is fixed upon him in his earliest years, in the years when his mother is his nearest and most influential teacher. His sense of justice and of fairness is warped or developed then. His possibilities are born of her capacity, and his development depends largely upon her training.

What profession in the world, then, needs so wide an outlook, so perfect a poise, so fine an individual development, such breadth and scope, such depth of comprehension, such fullness of philosophy as does the lightly considered profession of motherhood?—lightly considered, I mean, in the sense that it has been and is held by so many that it does no especial harm to have the mothers of the race distinctly lower in development, in mentality, in individuality, in poise, in grasp, in education than any other class of men or women.

And so, as I said before, when I was told not long ago at a public meeting that I was expected to speak on Women in the Professions, I thought I would make a departure and talk most fully, in the few minutes I was to have, of the need of her higher education for and because of the one profession which was not thought of at all in its vast necessities, not only in the development of a higher womanhood, but for the race which is to have the solving of the tremendous problems of the future. I thought I would suggest the needs of those voiceless ones, rather than speak much of or for those exceptional women who have appeared and are, in ever-increasing numbers, gaining firm and established foothold in the other professions, because of which they are being trained, or are training themselves, for what they and all recognize to be a sharp and severe competition, where capacity and willingness to do well what is undertaken is the inevitable price of the position itself, and I shall take the liberty to repeat here what I said then. It was this:

"It is getting to be pretty generally looked upon as the special province of the less highly endowed or the less thoroughly trained residuum to become the progenitors of the coming generations. If you have a daughter who is too silly or weak-minded or unambitious to become a unit in the march of progress and civilization—if she is incompetent to be sent through a solid training of school or college and fit herself for some possible or probable career as minister, doctor, designer, lawyer, journalist, or what not—marry her to somebody, and let him carry the load of her unaspiring presence while he lives, and let the race bear the burden of her infirmities and ignorance unto the third and fourth generation of them that loved her.

"The fact is, as over against that theory, that if you have a daughter who is finer and truer, more capable and noble, more intellectual and able than the rest, she is the one whose education and development as an individual should be carried to its highest reach, not simply because she is to be a writer or speaker or teacher, for which she may be primarily fitting herself as her trend may be, but because in the ultimate analysis it may also be her pleasure and province to be the wife and mother in a real and true and inspiring home life, where her ever-new and stimulating comradeship for husband and children makes of her mind a beacon light and of her poised and self-disciplined disposition a guide and an inspiration; where she will be loved and revered not only because she is loving and good, because she is also wise and able and broad enough to lead, instead of being blind to the very pitfalls in the pathway of her sons and daughters.

"When our republic has such mothers as that the question of women in the other professions will have adjusted itself. When woman is developed and free to choose, capacity will find its level and its outlet. Ignorance will cease to be looked upon as beautiful in either sex, and men and women will for the first time clasp hands and try conclusions with a frankness and a generosity and a comradeship which will be a real inspiration and joy to both.

"There is a Japanese legend which says that when Japan was first created a man and a woman were placed upon the island

and told that they must travel in silence and in opposite directions around the entire country, thinking what was best and wisest and truest in life until they should meet again at the same place. They did so, and when they met the man looked up, and in great joy spoke first; but, as the quaint legend puts it, 'There was an impediment, and they could not marry,' but were told to make the same journey again and think more deeply. They did so, and this time the woman saw him first, and cried out with pleasure after the long silence. 'But there was still an impediment,' and a third time they made the long journey, and when they met each looked up with solemn and radiant joy, and spoke together, and from that time there was 'nothing between their lives, but they were truly mated forever.'

"That exquisite little legend from the far East holds within it a quaint and true bit of philosophy, a bit of philosophy to which our Western world is but just now awakening, a bit of philosophy which is back of all questions of Woman (or of man) in the Professions—or out of them."

And I say here again to this Mothers' Congress that if Ellen and Katherine study law, or medicine, or art, and compete in the world for a place, they can harm but few other than themselves if they fail or are incompetent in their chosen careers. But an incompetent, inane, ill-trained, or frivolous mother is a curse unto the third and fourth generations of those who love her.

If you have a brilliant girl, one who has fine poise, splendid endowments, great promise, it is she who should be developed to the full, with the knowledge that if she has done her best in all things she is still only able to be a tolerably good mother; she lacks still much of wisdom, much of all the judgment, tenderness, and scope that shall enable her to be an ideal mother of ideal children, who shall be healthy in body and in mind, honest, earnest, truth-loving, and justice-practicing human beings—a credit to her and to the race as it shall one day be. But so long as motherhood is kept ignorant, dependent, and subject in status, just that long will heredity avenge the outrage upon her womanhood, upon her personality, upon her individual

right to a dignified, personal, equal human status by striking telling blows upon the race.

It seems to me that in discussing no other question in life is there so little logical reasoning and so much arbitrary dogmatism as in the questions which are usually embraced under "woman's sphere." In the first place, it is assumed that because women are mothers they are nothing else, that because this is her sphere she can have—should have—no other.

Men are fathers. That is their sphere; therefore they should not be mentally developed, legally and politically emancipated, socially civilized, or economically independent. This would appear to most men doubtless as a somewhat absurd proposition. It appears so to me, but it is not one whit less absurd when applied to women. Yet this is constantly done. Because women are mothers is the very reason why they should be developed mentally and physically to their highest possible capacity. The old theory that a teacher was good enough for a primary class if she knew the "A B C's," and little else, has long since been exploded. A high degree of intellectual capacity and a broad mental grasp are more important in those who have the training and molding of small children than if the children were older. The younger the mind, the less capable is it to guide itself intelligently, and therefore the more important it is that the guide be both wise and well informed. In a college, if the professor is only a little wiser than his class, it does not make so much difference. In a post-graduate course it makes even less difference, for here all are supposed to be somewhat mature. Each has within himself an intelligent guide, a reasoner, a questioner, and one to answer questions.

With little children, the one who has them in charge most closely must be all this and more. She must understand the proportions and relations of things, and wherein they touch the bearing and trend of mental and physical phenomena. She must furnish self-poise to the nervous child and stimulus to the phlegmatic one. She must be able to read signs and interpret indications in the mental and moral, as well as in the physical being of those within her care. All this she must be able to do readily and with apparent unconsciousness if she is best fitted

to deal with and develop small children. More than this, she must not only be able to detect wants, but must have the wisdom to guide, to stimulate, to restrain, to develop the plastic creature in her keeping. If she had the wisdom of the fabled gods and the self-poise of the Milo, she would not be too well equipped for bearing and educating the race within her keeping.

But more than this the ideal mother should know and be. She must have love too loyal and sense of obligation too profound to recklessly bring into the world children she can not properly endow or care for. Every mentally, morally, or physically defective child has a right to demand of its mother how she dared equip him so badly for the life into which she has taken the liberty to bring him, to demand of her how she dared equip herself so ill for her self-imposed task of creator of a human soul.

Up to the present time woman's moral responsibility in heredity has been below the point of zero, for the simple reason that she has had no voice in her own control nor in that of her children.

But with the present knowledge of heredity, with woman's enlarged opportunity and broadened education, she who permits herself to become a mother without having first demanded and obtained her own freedom from sex domination and fair and free conditions of development for herself and child will commit a crime against herself, against her child, and against mankind.

Mothers, you have it in your power to make it true in a lofty sense that "the hand that rocks the cradle shall rule the world." It is for you to say whether it shall be ruled for good or for ill in the days that are to come.

*THURSDAY AFTERNOON, 2.30 O'CLOCK.*

## THE MOTHER'S GREATEST NEEDS.

By Miss FRANCES NEWTON,
Chicago, Ill.

I THINK I know the thought which is uppermost in every one's mind here to-day. You are all thinking that a mother might better have been chosen to discuss this subject than an unmarried woman. Ever since I came to Washington two weeks ago people have been asking, with somewhat of sarcasm, "What do you know about motherhood and its needs?" My answer always is: "I make the study my profession."

I feel that I can speak with authority on this subject, because for several years I have been trying to supply in my little "kindergarten home" those things which the children ought to have in their own homes, those things which every child has a right to demand of his father and mother, but which he does not receive from them very often. In many cases the fathers and mothers bring the children to me without realizing why they have brought them, except that nowadays it is the proper thing to have one's child in the kindergarten. And so, in working for these little people and with the mothers, in talking with them—sometimes when their hearts are almost breaking—I have come to realize what some of the mother's needs are, and I bring them to you briefly and very simply to-day.

It seems to me that the first thing for the mother to realize is what home should mean to her child. I think she needs to realize this fully before her child comes and while she is making for him the little garments, and getting ready for him in all the loving ways that loving mothers do; she needs to realize that while doing this she, at the same time, should be making the right home atmosphere, the right thought atmosphere for him, a home for mind and soul as well as for body. What sort of servants does she have in the house? Are they in sympa-

thetic touch with her? If there are relatives in the family, are they one with her at this time? Is she seeing to it that every day the home life is being made more harmonious, more united in the expectation and the preparation for this little one?

Then I find that one great need of many women is the need of an organized home life. I do not mean by this the organization that we see in a machine, where everything is perfect and runs smoothly, yet with a great deal of buzz and noise, and with no inner life principle of its own; but rather the organization which we find in a plant where the father and mother elements are, where the leaves and blossoms gradually unfold one after the other, and where every part is essential to the whole. It seems to me that home life should be every month, every year in the life of the family one of development; that father and mother and children should keep on growing, and not going over and over again in the same old groove, but that every year as it rolls by should find them on a higher plane and as a more perfect whole. I do not think that we can overestimate the value of an organized home life, where every one's duties fit into every other one's duties, where every one's pleasures fit into every other one's pleasures, and where there is some underlying plan.

In the kindergarten we do not go on from week to week and month to month without an organized plan, and I believe that many mothers would find it far easier if they had a plan underlying their life with the child. I do not mean by this something like a pattern to which they must fit their child, but rather something which they can fit to him as he grows as they fit his clothes to him. The mother, living so closely with her child, can see what sort of atmosphere he needs, mentally and morally, as well as physically, and she should plan to have it.

Another thing which I think a mother needs almost more than anything else is the sympathetic co-operation of her husband. I have said this before, and women have asked, "How are you going to get it? If your husband does not sympathize with you, doesn't care for the children, nor for what you are trying to do, how are you going to help it?" I frankly confess that I do not know, but I believe this, that a woman never yet

set out to get something which she wanted and was determined to have and failed to get it. And I believe this, also, that if a man loves his wife when he marries her, and does not sympathize with her, or is not just as interested in the children when they come, and in their education and all that belongs to them, it is largely her fault. I have had no experience in the matter of husbands, but I have had a father, I have a brother, and I do know, from experience in homes where the women have tact and love and patience, that the men can be made interested in anything in which the women are *vitally* interested. I do not believe that a mother can do all that a mother should do, or that should be done for the child, without the co-operation of her husband.

I recall a story: A mother eagle had broken her wing, but one day, when danger came to her little ones, she, forgetting her pain and inability, bravely struggled to rescue them, to fly away with them on her back, but she found that she could not do it; she needed both wings. The family life is like the eagle, one wing representing the father and the other wing representing the mother; it takes both wings with which to fly.

Another thing which the mothers need, and this need I have met oftener than with any other. It is the need to live sympathetically *with* the children. A great many mothers live *for* the children. They boast that they have lived for their children, when perhaps they have never lived one day *with* them.

In my experiences in my little kindergarten I have learned that the more I can enter into the life of the child—live through his experiences with him, feel just as he feels about the things which come to him—the more successful I have been, the better I have understood him, and the more quickly has he responded to my thought. The mothers of to-day, many of them, estrange their children; they are too busy or are too dignified to sit on the floor and play with their children. I heard of a mother the other day who sent word to the kindergarten that she did not wish her child to sit on the floor, for she would then be apt to grow up undignified, and she did not wish so dreadful a calamity to befall her. I wish that mother was obliged to go to a kindergarten for a whole year; I think she would learn to sit

on the floor, to do it gracefully, to enjoy it, and to be a better woman for it.

I miss so much this sense of "togetherness" in the homes that I know, and I often meet with the sense of condescension on the part of the adult members of the family.

It is one of the mother's greatest needs to live with her child, not only for the sake of the child, but perhaps even more for her own sake, because she can not live with him without becoming like a little child; and you know what He said—that we can not enter into heaven until we become like a little child. Heaven does not necessarily mean a place afar off or a time far away, but here and now—any place where harmony exists and love abides. There is no way—there is actually no way—of becoming like a little child except by living *with* him.

I have also noticed that mothers need very much the love that frees in place of that love which binds and kills. I know, and you know, more than one young man or young woman—or, perhaps, a man or woman no longer young—who is still bound, still a slave to the father or mother, or to the weakness, the dependence which the father or mother cultivated in the name of love. They seem to have no self-reliance, no power of decision, no readiness to make a choice; whenever and wherever they can do so they lean; they have not been made free; they have not been allowed to choose. Children respond quickly to the right if they have freedom of choice. Not long ago a little boy came to the kindergarten one morning who, ever since last fall, each morning that he came, had cried because his mother would not stay with him. She had brought him faithfully every day, and every day he had cried when she left. Every day it had been my duty as soon as he arrived to take him into my lap and comfort him until the mother was out of sight, when he would become quiet and happy. On this particular morning to which I refer it seemed to me that the old custom had gone on long enough. I met him on the stairs where he stood crying at the top of his voice; instead of trying to comfort and hush him, I said: "My dear, do you wish to cry this morning? If you do, we will stop our work until you have finished; we will neither sing, nor talk, nor tell stories until you get all through. Now,

dear, if you wish to cry, you may." And I sat down and folded my hands, and all the children waited. He felt perfectly free to cry and to make us all uncomfortable, but he did not seem to want to; he suddenly ceased, and he never has cried in kindergarten since.

I have another little boy who is fortunate—or unfortunate, it seems to me in this case—in being an only son and the youngest child. He has several older sisters, most of them grown to young womanhood. He is a beautiful child, and the idol in his family. They never speak to him without calling him by some pet name, but never since his birth has he been held a free spirit. He was feeble-looking. At first I could not understand his debilitated condition. It seemed to be a case of "arrested development," and sometimes I was afraid that he would never be in normal condition. I began to know the family better, and then to realize what the trouble was; we took special pains to make him feel perfectly free in the kindergarten, free to do exactly that which he chose to do, unless he was interfering with the comfort and happiness of somebody else, free to choose to go out of the room or to cease whatever he was doing. Sometimes he would choose to stay, sometimes to go out, but he felt perfectly free, and our reward has come at last after two years of devoted work with him. During the past few weeks he has been a joy and a delight to us. He has rapidly and sweetly unfolded; all his work, as well as his living, now expresses freedom and control. When his mother or an elder sister comes into the kindergarten, however, we notice the difference; he is not himself at all. He still has that sense of being bound by them, by their thought of him as being a pet and plaything instead of an individual with rights of his own.

Dr. Henry James said, in one of his memorable talks, it is great to *be* the imitable thing. Mothers may try to *do* the imitable thing; the mother may prayerfully hold herself to some lofty ideal; but if she *be* not the imitable thing, some day she will forget, and when she is not thinking she will do the thing she would rather the child would not do, and that is the very thing he will be apt to imitate. So the only safe thing is for the mother to know that which she wishes her child to be and do. If it is

perfection, then must she strive to be perfect—to have that inner spiritual perfection which is the only safeguard against mistakes. Her child will feel it, he will imitate it no matter what she says to him. You know what Emerson says: "Do not talk to me. What you *are* thunders so loudly in my ears that I can not hear what you say." The children feel what you are, and will copy that which you do.

I wish just for a moment to speak of one other need. It was touched upon so beautifully this morning by Mrs. Booth. It is of that love about which she talked, which is the philosophy of all things—the love which she expressed in her own face and attitude and words to us, until this place seemed radiant with it. Do you remember that she said the truest way in which we can help our children is to love the children that belong to other people? Perhaps they are the children in the back alley, the children down in the slums, but they should be loved for themselves and with our own boys and girls. The only way to do this, I am sure, is just to think (I know how almost impossible this must be for a mother, yet I do believe that it is something every mother must strive for) of her child *not as her own*, belonging solely to her, but as belonging to the world. They all belong to *us*—they all belong to me. We have a right to ask and a duty to assist each child to be all that a good man should be. We should earnestly ask and expect this thing of each other; we should hold ourselves up to the high ideal that we belong to each other. Your children belong to me, to the neighbors, to everybody else, to every one with whom they come in touch. You can not keep them to yourself; you can not keep them within the narrow home circle—they belong to the world, and they should be so taught. They are only lent to you to care for, to help, until they can stand on their own feet and live their own lives independently of you. That sense of ownership which so many mothers seem to express, and for which we can not altogether blame them, is deplorable; it must not be excused because it does not give to the children that larger sense of belonging to the world.

That sense of ownership which will say to a child, "Well, I am your mother, and *therefore* you must do this thing; I am your

mother, and *therefore I have a right* to ask this thing of you," is just as wrong in the sight of God as any other sort of slavery. Obedience is not true obedience, service is not true service unless there is back of it the sense of freedom and the guided will. We have no right to ask another human being, no matter how young, to do a thing which is solely our personal wish or desire, and does not lead to that universal sense of obligation to the whole.

Every child can be taught right relationships before he leaves the nursery. I presume that in every home represented here to-day there is at least one servant. The child gets his first lesson in the social questions of the day in the nursery. He is unconsciously asking himself: "What is my mother's relation to that woman? Is she her friend? Is she kind to her, or is she imperious or commanding?" Of course, whatever she is that he will be. He draws conclusions also. "That woman belongs to another grade of life. She is different from me. I do not need to treat her as I do mother's friends."

These are only a few of a mother's needs, but they are those with which I have come in contact perhaps more than any others, and they are vital. But we know, if we feel a great lack, where to go. There is not a Christian woman here who does not know where to go. There is not a Christian woman here who presumably did not have a mother who prayed for her and with her, who can not remember the Sunday afternoons when the mother would gather her little ones about her in the stately, old-fashioned parlor and have the little prayer time together. I feel (if I may be personal just for a moment) that nothing—nothing—can ever be to me what the memory of those Sunday afternoons is. But then, after all, dear friends, we know that ideally we have no need, because we are "complete in Him."

# PLAYGROUNDS IN CITIES.

By Miss CONSTANCE MACKENZIE,
Philadelphia, Pa.

In order to understand a movement, to estimate its results, its tendencies, and its possibilities, it is necessary to know its history.

I purpose in to-day's paper to sketch briefly the growth of the summer playground in the United States, its origin, the work it has thus far done, and, in the light of its past, the good it may be expected to accomplish in the day—now, I believe, not so remote—when the playground will be considered as vital a necessity in a city as the kindergarten is regarded at the present day.

The short annals of the playground in the United States record the names of four pioneer cities: Boston opened playgrounds in 1886; New York, in 1891; Providence, in 1894; Philadelphia, in 1895.

The first summer playground in the United States of which I can find any note was opened in Boston in the summer of 1886. It and its two contemporaries were literally builded upon sand, for they began from a suggestion made by Dr. Marie Zarzewska about sand-heaps for children. Opened first in the yards of mission schools, later in the public school yards, they were located only in the congested parts of the city and in yards whose adjacent buildings afforded shade. They are under the charge of the Massachusetts Emergency and Hygiene Committee, and immediately in the care of the Committee on Playgrounds, whose chairman, Miss Ella M. Tower, has been the active power in association with the direction of the yards from the beginning.

In June, 1891, the Park Commissioners put under the charge of this association the Charlesbank Women's Gymnasium and Children's Playground, under the chairmanship of Mrs. Kate Gannett Wells. Boston's playgrounds are therefore sustained

partly by private enterprise and partly by public moneys, although the direction of all of them is in the hands of an association of citizens.

"In New York public playgrounds have been in desultory operation to a most limited extent four or five years," writes Mr. Jacob A. Riis, whose valuable article on Playgrounds for City Schools, which appeared in volume lxviii of Harper's Magazine, had undoubtedly an important part to play in drawing attention to the moral as well as physical necessity of room for school children for their periods of recreation. "School playgrounds (outdoor) were ordered for all new schools by the Legislature of 1895, which also directed that all small parks hereafter laid out shall have children's playgrounds attached. The Park Department has this year consented to try the 'sandhill' plan in some of our smaller parks."

The Public Playground Society—chairman, Hon. Abram S. Hewitt—has charge of one playground in some vacant lots. Several yards were maintained for awhile and then given up. Last year one was kept open successfully by Miss Grace H. Dodge and some of her friends. The East Side House Settlement has also a flourishing playground in operation.

New York playgrounds, it will thus be seen, are in part under public, in part under private auspices.

The work in Providence began in the summer of 1894. It is under the management of the Joint Committee of the Union for Practical Progress and the Providence Free Kindergarten Association on Summer Playgrounds, and is thus entirely a private enterprise. By a city ordinance, voted in 1895, seven public schoolyards, and a room in each of the seven corresponding school buildings, were granted the committee for the purpose of playgrounds and for storing material, the playground committee holding itself responsible for all damage of public property thus loaned. Three other playgrounds were opened upon property other than that controlled by the Board of Education.

The movement in Philadelphia began to stir as early as 1888, although the first playgrounds were not established until 1895.

In 1888 Mrs. J. P. Lundy became interested in the work of the City Parks Association. A series of newspaper articles fol-

lowed by Dr. J. M. Anders, the second of which was entitled Summer Playgrounds for our Boys and Girls.

In 1893 city councils passed the League Island Playground Ordinance. In 1894 the Civic Club was organized, a club of women whose object is "to promote by education and active co-operation a higher public spirit and a better social order." For the better execution of its object, the club was divided into four departments—municipal, education, social science, and art. One of the declared purposes of the Department of Art was "to encourage the art interests of the city with a view to increasing the beauty of our parks and public places." There seemed the occasion for the Committee on Playgrounds, which was at once formed, with Mrs. J. P. Lundy chairman. The recognition of the playgrounds as broadly educational suggested the fitness of a representation upon the committee of a member from the Department of Education. Before the summer was upon us the representation of the committee before city councils resulted in a grant of one thousand dollars, which, in 1896, was increased to three thousand dollars. This appropriation was placed in the hands of the Board of Public Education. A Committee on Playgrounds was there formed, with Mr. Paul Kavanagh as chairman.

The subsequent connection of the Civic Club with the movement was and is an important one. Through its representative from the Department of Education it recommended directors for appointment to the Board of Education; received and collated the full reports of the directors, with additional matter in the way of suggestion or recommendation; visited the yards systematically; appointed visiting committees from the club, whose reports upon individual yards were valuable; and in every way worked in cordial co-operation with the committee from the Board of Education.

The Philadelphia playgrounds are the only ones of which I know supported by public funds. The resignation of all broadly educational institutions into the hands of the public should, I think, be the end toward which all such movements, begun privately, should press. The private associations have an important office in starting measures, sustaining them in the beginning, and demonstrating their value. When this has been

done, public spirit should demand the right to place the advantages of a good measure within the reach of all who need it. The public park, the public library, the public kindergarten, the public playground represent a few of these educational influences which no city can afford to be without.

Whether the cities in which playgrounds have thus far been established have passed the torch from hand to hand, or whether the idea in each place started a flame through spontaneous combustion, as ideas in harmony with the time spirit have a fashion of doing, I have not been able to find out. Be that as it may, the reports from the several directions, while individual and different in many ways, all record organizations similar to each other in important particulars. It is upon these likenesses—proved of value by experience—that other cities may broadly build. And therefore I outline them here.

First. I find no exception to the plan pursued by each city of placing the playgrounds under constant, friendly guardianship. Free they are, it is true. But free under law. All classes and conditions of children crowd together in these delectable places. But they do not at first know how to use them. The little children need protection, guidance, suggestion; the older boys and girls need to have stirred within them the sense of law and order, of respect for the weak, a sense of honor in play; younger and older need a constant, intelligent presentation of the ideal. For this purpose is oversight imperative. Moreover, oversight is wise only through experience. And hence follows the second note, that every city with a playground history back of it reaches out for the kindergartner, the woman who knows children sympathetically. And when it finds her it makes her the caretaker. It is true that all of these cities have not done this to the same degree. Boston appoints kindergartners as her matrons in the playgrounds; the assistants are kindergartners, if such can be secured. Excepting the cases of playgrounds for boys only—of which a word later—the leaders in the Providence yards must be kindergartners. The superintendent of the playground under the auspices of the Working Girl's Club, New York, is a kindergartner. Philadelphia appoints as caretakers only kindergartners of approved experience.

Upon this care exercised in the appointment of the young women in charge of the playgrounds I feel that too much stress can not be laid. The appointment of the right matron to a yard means the extension of an influence unestimated unless personally observed, an influence reaching over into the homes, by its civilizing, encouraging, and enlightening effect upon the mothers and fathers.

A third feature common to all city playgrounds represented in my report is the opportunity afforded for additional means of development to that represented in play. The work habit finds an encouragement it sorely needs through the introduction of pleasant forms of employment, such as sewing, modeling, weaving, toy-making. The literary sense receives probably its first stimulus through the stories told and the good books and magazines that are placed in the hands of the boys and girls. The æsthetic and uplifting influence of good music is extended through the songs that are taught. These agencies serve as worthy associates of the free games and plays.

Fourth. Every city has recognized the importance of opening the playgrounds all day six times in the weeks for two months in the year. Some have done more than this. The Charlesbank Playground, Boston, is open, under supervision, on Sundays and other days, from June 1st to November 1st. The New York yard at Thirty-seventh Street was open in the mornings in the spring; in July and August, morning, afternoon, and night; and winter will find it still in operation. I shall return to this playground presently to note more fully its varied ways of making itself useful.

The record of times of opening is as follows: Boston: Open all day under paid matrons. New York: Thirty-seventh Street yard, open morning, afternoon, and night. Providence: Partial trial, late in the season, of all-day yards. Philadelphia: Open mornings under directors, open in the afternoon with janitor in charge.

In connection with the points of similarity above enumerated, it may prove of importance to examine also the features peculiar to individual localities with a view to their adoption by a broader circle when possible and desirable.

In going over reports and letters the following seemed to me valuable suggestions for adoption by every city introducing summer playgrounds:

1. Gymnastic apparatus, baths, etc.
2. Sunday playgrounds.
3. Boys' playgrounds.
4. Rainy-day refuges.
5. The broadest usefulness for every yard.

The New York ground at Thirty-seventh Street, one in Providence, one in Philadelphia, and one in Boston have been provided, to different extent, with swings, bars, etc. But the Boston Charlesbank Women's Gymnasium and Children's Playground is especially complete in its equipment for physical exercise in the open air. This is under careful supervision, and is very successful. Mrs. Kate Gannett Wells writes: "We have sand-heaps, a large playground of green grass and shrubbery, baths, and an open-air gymnasium. The place and its success is a joy."

This playground is the only one, so far as I can learn, which has yet recognized the vital importance of providing an attractive Sunday refuge for these children of the streets. Upon that day, as upon others, the ground is open, although the gymnasium is closed. "On Sunday," says Mrs. Wells, "the children have sat on the grass and listened to endless stories."

As a rule, boys' games, such as football, baseball, tennis, racing, require a wider field for perfect freedom than is afforded in the playgrounds. Even when the yards are large enough, the danger to the other children present is too great to make such plays desirable. Yet boys need their games for the lessons of "honor, fairness, and self-control" which they teach, as well as for the making of "strong and sturdy young men out of our boys," as the Providence reports put it. Says Froebel, who seems to have studied sympathetically every requirement of the growing human being: "Every town should have its own common playground for the boys. Glorious results would come from this for the entire community. For at this period games, whenever it is feasible, are common, and thus develop the feeling

and desire for community and the laws and requirements of community.

"The boy tries to see himself in his companions, to feel himself in them, to weigh and measure himself by them, and to find himself by their help. Thus the games directly influence and educate the boy for life, awaken and cultivate many civil and moral virtues."

Thus says Froebel out of the depths of his knowledge of boy nature. And thus, in essence, the report of the Providence Committee on Playgrounds repeats. "As heretofore the committee requires the leaders in the playgrounds to be kindergartners, except the young men appointed for the boys' grounds." Two of the ten grounds opened were exclusively devoted to the older boys. "Lincoln Field," continues this report, "the use of which was granted us through the kindness of the Brown University Athletic Association, through the courtesy of Mr. Charles McCarthy, who had it in charge, was one of the most useful and interesting of the playgrounds. It drew boys from all quarters of the city, but especially the business center. Newsboys and bootblacks came in greatest numbers. Baseball and racing were the chief occupations. And the lessons of honor, fairness, and self-control which were incidentally taught so kindly but firmly were of inestimable value to the boys."

I have considered so far only out-of-door, fair-weather opportunities that may be provided for our boys and girls. But of all days those are most demoralizing to the playground children which keep them shut up in their close, hot rooms, with nothing with which they may be healthfully occupied in mind and body. It is true the rainy day is a factor which can not be eliminated. But its effect may be wholly neutralized by the antidote of pleasant employment, and the cheerful, sunny view of life which it engenders. I quote again from Froebel. He says: "The seasons and surroundings do not always permit the boy, free from the duties of home and school, to exercise and develop his powers in the open air, and at no time should boys be unoccupied. Therefore other kinds of external occupations and representations of indoor life constitute at this age an essential part of the activity and guidance of boys, and are very important to them.

This is particularly the case with so-called mechanical pursuits, such as paper and pasteboard work, modeling, etc." Carried out into action, and with this thought including, as it should, the older girls and the little children, the Charlesbank playroom (Boston) has robbed the rainy day of its dangers and dreariness. "In the big playroom of the lodge," says Mrs. Wells, "the children have frolicked and read on rainy days." Where, as is the case in most cities, the playgrounds are the yards belonging to public school buildings, the rainy-day adjunct of the playground seems to open its own way for establishment at no additional cost. In view of the fact that repeated experience of the Committee on Playgrounds is that the sense of responsibility and ownership is constantly increasing among those who use the grounds and apparatus, and, as a result, that no destruction of property has occurred, the possible plea that the rooms and their furnishings may be spoiled would rest upon no valid foundation. Why shall not our rooms and grounds be turned to every possible good use? All summer most of them lie idle. Yet there they are, ready to be of service every hour of every day, needed beyond words, promising an inestimable return "to the worthiest and most important of our citizens," as one newspaper recently called the children. At least one place of which I have learned in my search through playground annals respects the law of all-round development through use—namely, the New York playground, under the management of Miss Dodge. Here are the services that useful yard yields to humanity as represented in a little corner of New York city.

Before vacation the ground was open in the afternoon. In July and August it was open from eight to twelve and from one to six, for the children big and little.

"A delightful feature of the ground," writes Miss Dodge, "was the use of it each evening, between six and seven, by Fire Department horses. A station was directly opposite, and the captain asked the privilege of bringing in his horses, so that they might play there. Eight or nine came in each evening, and each had his regular corner to roll in, and afterward in turn they galloped around the ground. It was remarkable that no harm followed, and that the horses did not even kick any of the apparatus."

On four nights in the week it was rented out to boys' clubs and a girls' club.

During certain holidays a group of young men used and protected the ground.

From June 1st to November 1st this faithful yard was to have stood the children's friend. "But the boys have made such a plea to have it open," continues the report, "that we have not felt it right to close it. It is now too cold for the sand heap to be used, except occasionally, but every afternoon and all day Saturday there are from two hundred to two hundred and fifty boys and girls who are enthusiastic over their play, and in the morning hours a group of young men who are out of work are allowed the use of the ground for athletic sports. It is surely better for them to be so employed than to be hanging about saloons, and they feel honored in being allowed to have the ground free of supervision, and zealously protect it.

"The boys are looking forward to the winter sports, and already planning for toboggan slides, snow forts," etc.

As one reads this report of the varied and generous usefulness of this playground, the giving up of itself hourly to the nearest and best service it can render, a sense of respect for it, as for some animate, conscious thing, creeps over one, and possibly a little sense of humility under the lesson it silently teaches.

I have tried to outline the essential elements in the history of the playground movement in the United States, the factors in its success, individual experiments which have proved valuable, and to indicate through this brief sketch the superb possibilities that thus open out before us through this young movement in its influence upon the *happiness* of the children. The supreme result of the opportunities the playground affords lies in its lesson of freedom and self-government along the line of right ideals. The child's natural activity is encouraged to its utmost. Exercised it must be. But where formerly the activity took the lines of lawlessness and selfishness, it is now directed into channels that make for the welfare of the many, while subserving also through this very discipline the best interest of the individual. The children are doing what they want to do, and they are learning to do it in a harmonious, happy fashion. Out of the

hot, stuffy rooms, out of the streets and away from the lawlessness that street companionship usually engenders, the playgrounds invite them in, provide them with material through which they may express themselves, offer them plenty of space for play, or pleasant, shady places in which they may rest with quiet work, singing, listening to stories, minding the baby if need be; surround them with a moral atmosphere whose very breath helps the children to find themselves; extend to them the hand of friendliness and sympathy. Nor does the blessing of the playground stop with the children. "Numbers of mothers came also for a quiet moment," says the Philadelphia report, "bringing the babies in the coaches, bringing also the sewing and the knitting that had to be done, listening to the stories, joining in the singing, watching the games, and now and then becoming as children, taking part in the play with a gusto that was refreshing."

I have no time to speak of the indirect, but no less potent, effect of the playground and the directors upon the homes, softening and refining them; of the broadening of experience to the directors, visitors, committees of which the reports speak; of the effect upon the public spirit of the city itself through the object lesson thus unfolded before the eyes of the citizens; of the inviting example to other cities to secure the same measure of good to its children. But go into one of these playgrounds on the first opportunity that offers; make such opportunity if it does not meet you halfway; take with you other men and women with hearts and minds and wills, and with children of their own who have no need of the public playground, and the result will be committees forming everywhere in the interest of the playground, experiment, conviction, and, finally, a public opinion so powerful in its appeal that it must be listened to and obeyed. You have it absolutely in your own hands. The issue lies with you.

# SOME PRACTICAL RESULTS OF CHILD STUDY.

By Dr. G. STANLEY HALL,
Worcester, Mass.

Madam President and Ladies of the Mothers' Congress: My discourse is a plain, homely, and informal description of a new movement of large promise for both education and science, which is largely American in its origin, and wholly so in its spirit. Although so new, it is already represented by several large State organizations, two journals devoted to it alone, with departments in perhaps a score of others, several summer schools, and hundreds of local organizations throughout the country. It has a rapidly growing body of literature of all degrees of merit from nothing up. There is hardly a progressive teacher in the country young enough in years and mind to be affected by new movements who is not in sympathetic, if not active, relations to it. It is the chief movement of the closing century in both education and psychology.

Comprehensive as is its external history, it is not this upon which I wish to dwell. In the time at my disposal I can only sample very briefly a few of its salient results.

I. *Growth.*—By measurements on thousands of children, it appears that boys from fourteen to sixteen, and girls a trifle earlier, grow more rapidly than at any other period of life both in weight and height. These growing periods are, as a rule, the most healthful parts of life, and if there is disease, arrest of the normal growth is often the first symptom, sometimes antedating by weeks and months every other symptom. During these nascent periods there is great danger of overwork and, especially, overstrain. Education should be given largely by methods and movement; suggestion and excessive accuracy and, above all, fatigue are chiefly to be avoided. Too much brain work is certain to dwarf organs, limbs, or other parts of the body, so that complete development is arrested. Children never

need to be left to follow their own interests, yet to be so carefully controlled and directed, as at this period.

Again, growth begins with the larger muscles and the joints, and with the brain cells and fibers that control them, and much later is focused upon the smaller muscles which move fingers, features, vocal organs, etc., which are especially the muscles of expression. Profs. Bryan and Hancock have shown by painstaking researches how late, slow, and hard this evolution is, and how easily it is arrested. These finer muscles do the accurate work of the world, and excessive strain upon them causes symptoms of chorea and muscular inco-ordination. They are the thought muscles, and especially in children must be active if the mind works well. It is hardly possible to change them from one idea to another without changing at least the tension of these delicate muscles; hence to require children to sit still is to require mental inaction. If the fundamental muscles are like the framework of a house, these latter accessory muscles are like the paper and frescoing.

II. *Health.*—From many thousand tests it appears that the eyes of school children deteriorate in rapid ratio up through the course. Myopia is a common defect, but headaches, etc., are frequently caused. We can not compare school children with those who do not go to school in this regard, and hence it would be rash to lay all the blame upon the school. There is no doubt, however, but that the treadmill work of the eyes zigzagging across the lines of the printed book is as unnatural as a treadmill is for the legs, and restricts its freer movements in Nature. Headaches, defective palates, adenoid growths in the nose, and especially defective hearing, which is so often wrongly interpreted by teachers as stupidity, also increase in school years. Many schools in France and elsewhere now keep health books, one for each child, wherein the parent, teacher, and the school doctor make careful entries, where every disease the child has had is described, diet, regimen advised, etc. Sometimes parents and teachers meet monthly to discuss the children's health, and this is a most salutary bond between school and home. School hygiene has become a large department of pedagogy, with its own journals and experts, wherein matters often minute—like

the bacteria in floor cracks or under the finger nails—are discussed. Just as a tenth of a mill makes a great difference in the income of a university if levied on the taxation of a whole State, so a slighter variation in favor of health counts up enormously when millions of children are involved.

Again, many parents open a "life book" the day their child is born, entering not only size and weight, but all incidents, traits of character, etc., with frequent photographs, parental anxieties, plans, hopes, etc. What a bond between parent and child must such a book be when presented to each boy and girl when they go out into the great world! What a treasure house of self-knowledge, useful in choosing a career, and what a salutary fund of memories of parental care these life books are going to be!

Let us not forget that the word health means wholeness, and is the same as holiness; that our first duty is to keep children well and happy; that if the modern school, which captures the child, shuts him away from Nature and free movement and play in an unwholesome air, worried and nervous, is gradually bringing about a sickly age upon the world, it is doing more harm than all the knowledge that can possibly be instilled does good. Are children healthier in school or for going to school and learning lessons? Is the joy of living or euphoria more abundant? If not, we must order a halt or make a radical change.

At Clark University for the last two years we have printed at intervals about forty-five leaflet *questionnaires*, which we gladly send to any parent or teacher who will attempt to send us answers. The topics we study are, to sample a few, anger—complete accounts of special cases of which we seek, in order that, by combining, tabulating, and applying principles of psychology and anthropology, we can see the different types of anger as with a microscope, learn what it is and how to treat it. Other topics are dolls—studied to learn the historical development of the doll passion, which begins in very crude dolls, that leave much to the imagination, culminates at eight or nine on the average, and slowly vanishes in two dimensions in paper dolls. Children's fears—their causes, effects, cures; exceptional and peculiar children of many kinds; imitation; toys, especially self-

made toys; the different modes of crying and laughing with pleasure and pain; the many automatic movements children make in fixing the attention, writing, etc.; folklore and superstition, plays and games; the peculiarity of only children; their feelings for animate and inanimate Nature; their sense of self; the gradual development of infants' speech; religious sentiments; imagination; sense of certainty and forms of emphatic assertion; affection and its manifestations among children. Such studies mark the entrance of evolution in the study of the soul; they show us traces of a remote past, and are full of unconscious reminiscences. Some twenty-five articles based upon these returns are already published, and speak for themselves; the rest are on the way. But the movement now is greatly retarded for want of a salaried secretary to answer questions, direct new organizations, and especially mothers' clubs, make addresses, supplying all kinds of information, computing tables, etc.

We have now begun to apply some of these results to the different school branches, and reading, number work, music, physical culture, and the kindergarten will, it is hoped, soon receive such light and practical suggestions as they can afford.

One of the most marvelous of the instruments of science is the microscope. Nearly every one of these which has an expert and trained eye behind it is now studying some of the phenomena of growth, tracing that marvelous process by which the single cell divides, those halves divide again, those again, etc., until we see that the animal is to be at least one of the metazoa; as the process goes on, we see it will be perhaps a vertebrate, then man. Each one of us has recapitulated the whole history of life upon this globe in the brief period since, a few months before birth, our being was a single cell. The adult human body has about one hundred and fifty so-called rudimentary organs which are traces of our remote and humble origin, not a tissue in it which we did not inherit from an animal ancestry. Children's fears of big eyes, big teeth, and often fur, suggest the time of animals' formidable movements just as truly as the vermiform appendage, the traces of gill slits in our necks, or the Darwinian tubercle in the ear suggest the animal organs. Our body and soul are full of these fossils; instinct and feeling strike their roots deep-

est that they may grow highest. All children believe in fetishes, and cherish pretty stones, sticks, toys; they see life in the clouds, God's face in the moon; hear voices in the wind and sea and trees; find eyes and laughs of greeting in the stars and flowers, and we must recognize these elements in education. The tadpole never loses its tail, but it is, as it were, absorbed, and makes legs; these dwindle if it is cut after it has attained its full development, probably in order that the organs of land locomotion be fully developed and it rise to an amphibious instead of aquatic life. Why will we not apply the parable of the tadpole's tail to the soul? Children can not be good Christians unless they have been good fetishists; they can not love science unless they have believed in and loved Nature as animate. The sin of the Church and school is in kicking over the ladder by which we rose, and endeavoring to teach the religion and science of adults to those who linger in the paradise of infancy.

Of course, some things must be eliminated; the parable of the milk teeth does apply in some fields, but this method has been greatly overemphasized in both secular and religious training.

Perhaps the most important studies of childhood are those of adolescence, when the soul, instead of being predominantly selfish, becomes altruistic when love in the larger, deeper sense can arise. The bodily changes here are great and numerous; still more so those of the soul. The brain ceases to grow in size, and focuses its growth upon function and differentiation. How this most critical period is treated is the best philosophy of history I know. Some races have appealed to its pugnacity, others to its mysticism, others to its rivalry. It is a period of ferment, which is not over for at least a decade; beside the doctrine of prolongation of infancy I place that of the prolongation of adolescence. Most conversions in religion occur here. The Greek, Catholic, Jewish, Lutheran, and Episcopal children are confirmed. It is the pedagogue's great opportunity; the education extends up toward the university and down toward the kindergarten as civilization increases, but always beginning here. The study of this topic has a fundamental importance for clergymen as well as parents, and our regimen during these critical

years, when temptations are hottest, when the pressure is highest, when young people must have excitement or be dwarfed, is the common problem of the Church, the home, and the school.

Quite apart from its results, the study of children is good in itself. It enriches parenthood, brings the adult and the child nearer together, reveals the great fact that the best parents are as ignorant of the soul as of the anatomy of the body. Again, it tends to the proper individualization of children at a time when the school would uniformatize. Success in life depends upon the cultivation of individual qualities, and school methods systematically neglect these. Again, it is especially the woman's province of work; she brings out her peculiar quality when a personal bond connects her with every child rather than when she is running a man-made school machine. It is a new science of the soul; it teaches how to apply heredity; how instruction begins where heredity falters, and should supplement it.

Finally, there are a few immediate practical results that must be applied without delay in education:

I. Excessively fine work, whether in writing or the kindergarten, should be avoided.

II. Drawing should precede writing, and should begin not with the cube and cylinder, but free-hand with living things in action.

III. Religious instruction begins in the Nature work; the sigh of the forest and of the star, the beauty of the flower, etc., are its watchwords.

IV. Music must be taught by ear and by rote until quite a *répertoire* of songs are acquired before musical characters are introduced, otherwise we are teaching to read before the child can speak. This analogy holds from the standpoint of brain physiology.

V. Modern languages taught by the ear method have their most favorable time from the ages of eight to twelve, and ancient from ten to fifteen.

VI. Literature teaching should begin with story-telling, one of the noblest arts.

VII. Interests must be utilized, each at its own golden period; it enables a vast amount of work to be done without fatigue;

but, lastly, we must never drop the drill element for certain things which must be memorized and mechanized without any attempt at explanation. The brain is a wonderful organ, more complex and unified than anything in Nature. It is the mouthpiece of the infinite, and its unfoldment is confided to our care. I know no better motto than this: Unity with Nature is the glory of childhood, and unity with Nature and with childhood is the glory of motherhood. Where if not in a Congress of Mothers should such a movement find its ardent support and its warmest home? May the mother element dominate this new, potent, and most healthful organization!

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*THURSDAY EVENING, 8 O'CLOCK.*

## READING COURSES FOR MOTHERS.

By Mrs. MARGARET E. SANGSTER,

New York City.

The thought of a course of reading is rather formidable when presented to the mind of a busy woman whose time is already occupied with the care of the house, the management of her children, and the various social duties which crowd upon time in our complex modern civilization. Many women find their reading necessarily very limited; others have a sort of unspoken feeling that to read in the daytime, even if time is afforded, is a sort of wasteful idleness. Margaret Ogilvy, you remember, thought it hardly respectable to read in the morning. I remember the pithy saying of one friend whose babies were crowded in the nursery like birds in the nest, "I have abandoned all thought or hope of reading anything except the Bible and the cookery book."

Still, reading according to method is not so formidable a thing as it seems. Everything in life which we can arrange

according to system will fall into line and serve us if our wills are strong enough and our purposes sufficiently steady. The mother with little children around her naturally desires to read those books which will help her in the training of the little ones whose development, both physical and intellectual, is so rapid as to amaze and perplex those of us who advance by the slower process of maturity. Nothing in all the world seems so like a miracle as the way in which a little child unfolds mentally, as the flower to the sun, between the ages of two and five years, and, of course, the earlier development between birth and two years is as wonderful and strange.

Many questions perplex the mother as she guides the baby and the little child. The best book which I have seen for the mother of very small children is one by Elizabeth Scoville, entitled The Care of Children. Nothing which has to do with their physical life in the earliest stages is neglected or lightly passed over in this admirable little manual. Cradle and Nursery, by Christine Terhune Herrick, is equally suggestive. A book entitled Nursery Ethics, by Florence Hall Winterburn, may properly follow this in its course, and I would recommend also Mothers in Council, by Arthur Gilman, a book full of suggestion and profit. Our Children, by Mrs. Auretta R. Alrich, is an admirably sympathetic little manual prepared for mothers and teachers by a kindergartner of great experience and much intuitive and acquired knowledge of children and their wants. Another book which I greatly esteem, and which I would like to include in this course and place, if I could, on the reading table of every mother in America, is entitled Gentle Measures in the Management of the Young, and was written long ago by that prince of educators, Jacob Abbott.

May I say a word here for the immortal Rollo books, dear to the heart of children of an older day? These stories are so simple, so natural, so replete with pleasant suggestion and indirect counsel, that they are as valuable to mothers as they are to children. I would be more than glad if I could see the modern child absorbed in the Rollo books as children were forty years ago. They are wholesome, breezy, and full of interest, and no mother can fail to read them with profit.

As children grow older and attend school they come to the mother with constant questions which she finds it hard to answer. They are interested in all sorts of things: one child has a passion for natural history, another is fascinated by astronomy, still another cares for adventure and the marvels of discovery, and many delight in history and in military exploits. The mother's reading should be sufficiently catholic to enable her to assist her eager questioners at every turn. She may well familiarize herself with their school text-books, which, in passing, I may say are likely to be condensed epitomes of the larger works for which the ordinary reader has no time. If the child loves flowers, let the mother read the best work on botany which she can get. Mrs. Creevey's Recreations in Botany or Mr. Gibson's Sharp Eyes will be wonderfully helpful to her. Any of the books of Thoreau, of Olive Thorne Miller, of John Burrows, of Bradford Torrey, or of any other nice observer of birds and flowers and trees will be helpful to the mother whose boys and girls are anywhere between eight and twelve years old.

She will find great help from reading the stories of Kate Douglas Wiggin, Mary Mapes Dodge, and the ever-lamented Johanna Ewing. These are books which she may read with her children, and also with her boys she may take up The Century Book for Young Americans and the Century Book of Famous Authors. Probably her boys are familiar with the works of Kirk Monroe, which weave in in the course of the story a great many very delightful bits of information, and which carry an excellent moral all through the narrative, though a moral is never tacked on.

But I would plead with mothers for something broader than mere utilitarianism in their study and reading. As Mrs. Browning has said, we get no good by being ungenerous even to a book. It is when we lose ourselves in a book, not caring for the practical good it will do so much as for the pleasure and fascination of the book itself that it enters into our blood and becomes part of our very life. I advise as a family investment that every household should possess that remarkable biography, Boswell's Life of Johnson, a work so replete with educational suggestions, with humor, with the sort of common sense which can never

wear out, that it fits into every mood, pleases every taste, and becomes a possession and an heirloom.

It was glorious old Sam Johnson who said, "While you are hesitating which book your boy shall read, and balancing the merits of the two books, another boy will have read them both." The whole field of biography affords excellent scope for the study of mothers, and among later books in this line I can think of nothing more suggestive than a book so large that probably few women will wish to buy it, although it might easily become the property of a book club or reading circle, and such clubs and circles ought to be found in every village and town. I refer to The Story of my Life, by Augustus Hare. Mr. Hare has written many books, none of them surpassing in interest the biography of which I speak.

As a very small child he was surrendered by his own parents to a relative who wished to adopt a child, his mother sending the message that if there were others in the family who wished to relieve them of care they had several other children who might be given away. The poor little child was taken into the family of a widowed aunt, between whom and himself there came to be in later years a bond seldom equaled, even in the relationship of an own mother and child. But mistaken views of child training and an entirely peculiar set of circumstances gave this sensitive little being a most unhappy childhood. Everybody thwarted him, everybody felt called upon to reprove him. It was enough for him to have a wish and express it to have it instantly denied, and the story of his childhood from beginning to end is one which all mothers would do well to read by way of warning, and in order that they may see how strongly injustice and oppression may make their marks upon the childish memory.

Among other admirably suggestive volumes for mothers are The Memoirs of the Baroness Bunsen, The Story of Two Noble Lives, The Gurneys of Earlham, The Life of Maria Edgeworth, and Mr. Shorter's Life of Charlotte Brontë. Another book thousands have lately read with pleasure is Margaret Ogilvy, by J. M. Barrie, A Son's Tribute to his Mother. We who have read that book feel that we have been admitted to a sanctuary, and the

small Scottish home will forever seem to us holy ground. So should mothers impress sons; so should sons reverence and love mothers. Let me again mention The Gurneys of Earlham, which is a story of a very large and prosperous Quaker family in England—a family so large in its ramifications that it reminds us of Miss Yonge's Daisy Chain and Heir of Redcliffe—in which there seem to be no end to the children. This is a book which mothers would find very helpful and suggestive; especially the story of the mother-sister and the way in which she managed and controlled and influenced her flock, and the diary of the brilliant little Louise, as frank as anything to be found in literature, will be useful to every mother into whose hands the book may fall. Such a book might be taken as a center around which an intelligent woman would group her studies into the life of the period, the history of the king then on the throne, the wars and the rumors of wars which were going on about the world, the fashions in dress, the fashions in politics, and the general aspect of the world at the time would naturally fall into such a course. The intelligent mother would find out which were the noted authors of that day, which the noted generals who were making history at the time, what was the state of society, what inventions and discoveries had then been made, and the whole family might easily find entertainment and instruction for a winter in following out such a course as this.

The mother's course of reading should never be a wholly selfish one. It should have in view the profit and pleasure of her family, and groups of mothers meeting together and following out a course of reading intelligently marked out might easily affect and uplift the social life of a community.

Nor should the mother fail to read good novels wherever she finds them. Sentimental Tommy, Beside the Bonnie Brier Bush, The Lilac Sunbonnet, and books of similar character will enter into the life of a household as positive sources of blessing.

At the close of Mrs. Sangster's address there was a call from the audience for her to recite one of her poems, and she gave the following:

## OUR OWN.

If I had known in the morning
How wearily all the day
The words unkind
Would trouble my mind
I said when you went away,
I had been more careful, darling,
Nor given you needless pain;
But we vex our own
With look and tone
We may never take back again.

For though in the quiet evening
You may give me the kiss of peace,
Yet it might be
That never for me
The pain of the heart should cease.
How many go forth in the morning
That never come home at night;
And hearts have broken
For harsh words spoken,
That sorrow can ne'er set right.

We have careful thoughts for the stranger,
And smiles for the sometime guest,
But oft for "our own"
The bitter tone,
Though we love "our own" the best.
Ah, lips with the curve impatient,
Ah, brow with that look of scorn,
'Twere a cruel fate
Were the night too late
To undo the work of morn.

# HOW TO GUARD OUR YOUTH AGAINST BAD LITERATURE.

By ANTHONY COMSTOCK,
New York City.

Mr. Anthony Comstock followed, making a beautiful tribute to Mrs. Sangster, who, he claimed, had already answered the very question he had come to answer. However, from his carefully prepared statistics he showed what great good he had been able to accomplish during the past twenty-five years in suppressing degrading literature.

He said, in addition: I wish, dear friends, that I could take you to some lofty mountain, and that upon a widespreading plain beneath it I could mass from the schools, the colleges, and the other institutions of learning, and from the homes of this great land, the millions of boys and girls who are in the training school of life, and let them pass before you in a magnificent parade, so that you could comprehend their numbers and character. One half of the population of this nation would march before you, made up of these boys and girls who are in the plastic state, their character in process of molding, formation, and development. They are at the time of life when in the heart the chamber of imagery is being decorated and the commissary of the soul is receiving supplies to be given out in future life. How many of you mothers have ever stopped to think that you are the artists divinely appointed to decorate the walls of the chamber of imagery in the hearts of your children, that you are the ones that shall first carry in there sweet influences to repel even the approach of evil?

I wish I had the time to say what it is in my heart to say of the ladies who have conceived this beautiful Congress, who have poured out their love and their affection and their means to make it so magnificent a success. You have lighted all over this land camp fires that will burn brighter and brighter in the interest of virtue and truth.

But, my dear friends, I must speak to you of the environment of the children in our nation. I know something as to what that environment is, and, although it is true that we have before us a magnificent parade of young people marching onward with irresistible tread from infancy to youth, from youth to manhood and womanhood, and thence on to eternity, yet it must be borne in mind that their ranks are surrounded by very real dangers—the evils that assail the imagination.

Dear friends, you are here as mothers, dealing with the vital interests of your children. In order to show you that what I speak of is not a mythical evil, I will ask your attention to a few figures, and shall then detain you but a moment longer.

Up to this time our society has made 2,146 arrests, and following these there have been penalties imposed amounting in aggregate terms of imprisonment to 396 years and in fines to $147,665. We have seized 63,149 pounds of books and sheets, 27,424 pounds of stereotype plates for printing books, and 700 pounds of lead molds for making articles designed for immoral uses, the total weight of these items alone being 91,273 pounds, or more than 45½ tons. We have gathered up 874,593 photographs and pictures, and have taken and destroyed 5,912 photographic negatives, 384 engraved steel and copper plates, 857 woodcuts and electroplates, and 58 lithographic stones, all of which had been used or were intended to be used in the production of obscene prints. We have seized also 2,396 obscene figures, 96,680 articles intended for immoral use, 1,582,718 circulars, songs, etc., 124,394 letters, and 1,335,392 names and addresses found in the possession of men and women whom we have arrested. These letters are criminally sold as matter of merchandise, in order that one dealer may send out his circulars and then may pass on to other dealers the names of those to whom he sends them, and this will account for the corruption of many and many a child who has written in reply to an advertisement perfectly legitimate in appearance, and yet has received back most immoral matter through the mail.

Now when you remember that the mails of the United States are the great arteries of communication, that they start from our large cities and go to the uttermost parts of our fair land,

entering every home, every institution of learning, every village, and every hamlet, then you may know something of the power of this agency for disseminating the grossest matter and placing it, unknown to parent and teacher, in the hands of our innocent children.

However well we may guard our children, there are dangers of a fearful character surrounding them. Evil exists everywhere; it meets children on the public street, for the very billboards and posters on the walls of our buildings are made finger boards that point out to them the pathway to destruction; and every news stand furnishes material that is photographed upon the eye of the child, the negatives being carried to the chamber of imagery, where the spirit of evil may either hold them in abeyance or constantly reproduce from them pictures for the injurious entertainment of the child's mind. Then comes the degrading literature sold in the form of "blood-and-thunder" story papers and novels.

Last January, in preparing and tabulating some statements for our annual meeting, I adopted the method of collecting together the number of arrests made during a single month of boys and girls under twenty-one years of age. This table I will read (see page 180), and I wish to say that I believe that ninety-five per cent of these reported cases were directly chargeable to the sickening details of murders and loathsome crimes published in our daily newspapers.

Now, dear friends, I know that these are painful matters, but I also know that they are facts which you earnest Christian mothers ought to know, and facts which all of us, as Christian men and women, must resist, or the prospect of future generations will be greatly jeopardized.

Realizing the unwholesome truths of much which was presented by Mr. Comstock, the Committee on Resolutions adopted into their recommendations to parents the sentiment against literature, billboards, etc., which works evil on the inner developing life of imagery, the standard of which must become elevated when the parents' care is exercised toward the subject.

## Tabular Statement showing Number of Boys and Girls arrested during One Month, as reported by the Newspapers, between December 15, 1896, and January 15, 1897. (Ages of all not known, but all under Twenty-one Years.)

| Total. | Crime committed. | BY BOYS AGED— | | | | | | | | | | | | | | | BY GIRLS AGED— | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | Age not given. | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | Age not given. |
| 7 | Arson | | | | | | | | | 1 | 1 | | | | | 5 | | | | | | | | | | | | | | | |
| 49 | Burglary | 1 | 1 | | 1 | 4 | 6 | | 6 | 6 | 2 | 3 | 3 | 3 | 4 | 9 | | | | | | | | | | | | | | | |
| 2 | Counterfeiting | | | | | | | | | | | 1 | | 1 | | | | | | | | | | | | | | | | | |
| 6 | Felonious assault | | | | 1 | | | | 1 | | | | 2 | | 1 | 1 | | | | | | | | | | | | | | | |
| 1 | Forgery | | | | | | | | 1 | | | | | | | | | | | | | | | | | | | | | | |
| 5 | Grand larceny | | | | | | 1 | | | 2 | 1 | | | | 1 | | | | | | | | | | | | | | | | |
| 16 | Highway robbery | | 1 | | 1 | | | | 1 | 1 | 1 | 1 | 4 | 2 | 1 | 3 | | | | | | | | | | | | | | | |
| 1 | Horse stealing | | | 1 | | | | | | | | | | | | | | | | | | | | | | | | | | | 1 |
| 12 | Murder | | | | 2 | 1 | 1 | | 1 | 1 | 2 | 1 | | 1 | | 1 | | | | | | | | | | | | | | | |
| 9 | Attempted murder | | | | | 1 | | 1 | | 2 | 1 | 1 | 1 | | 1 | 1 | | | | | | | | | | | | | | | |
| 2 | Perjury | | | | | | | | | | | | 2 | | | | | | | | | | | | | | | | | | |
| 28 | Petty larceny | | 1 | 1 | 1 | 2 | 2 | 4 | 6 | 1 | 4 | 2 | | | | | | | | | | 2 | 1 | | 1 | | | | | | |
| 4 | Train wrecking | | | | 1 | | | 2 | | | | | | | | 1 | | | | | | | | | | | | | | | |
| 6 | Shoplifting | | | 1 | | 1 | | | | | 1 | | | | | | | | | | 1 | 1 | 1 | | | | | | | | |
| 3 | Suicide | | | | | | | | 1 | | 1 | | | 1 | | | | | | | | | | | | | | | | | |
| 5 | Attempted suicide | | | | | | | | | | 1 | | | | | | | | | | | 1 | | | | | 2 | 1 | | | |
| 7 | Drunkenness | | | 1 | | | | | 1 | 1 | 1 | 1 | | | | | | | | | | | | | 1 | | 1 | | | | |
| 163 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |

*FRIDAY MORNING, 10:30 O'CLOCK.*

DEVOTIONAL.

## OUR RESPONSIBILITY.

By Mrs. H. A. STIMSON,

New York City.

Holy, holy, holy! Lord God Almighty!
Early in the morning our song shall rise to thee;
Holy, holy, holy! merciful and mighty!
God over all, and blest eternally.

I will read from the one hundred and third Psalm two verses that seem to have been meant for families, for mothers and their children—the thirteenth and the fourteenth verses:

"Like as a father pitieth his children, so the Lord pitieth them that fear him.

"For he knoweth our frame; he remembereth that we are dust."

The Lord does not expect impossibilities from us. "He remembereth that we are dust," and since the foundation of the world he has known how pitifully weak and incompetent were to be the hands into which he was to place the great blessing and the great responsibility of motherhood. We are soon to leave this great meeting. This Congress of Mothers will soon resolve itself into a multitude of units, and when, as individual mothers, we turn our faces to our own homes, no longer parts of a Congress, simply mothers, this thought will weigh heavily upon us, Who is equal to the task of carrying out the great impulses we have here acquired? The burden of the debt we owe to humanity, science, and posterity seems too great to be borne.

Let me try to give you one thought to place alongside that of weary helplessness—Wherein lies our responsibility as mothers? We are not responsible to the scientist, who with sealpel, retort, and microscope is beginning, just beginning, to find out the beautiful plans God has had in making this world so fair. Nor is our responsibility to humanity, which with its needs presses upon us not only from the "submerged" world, where straight, fair souls oftentimes dwell in crooked bodies, but also from the privileged world, where too often, alas! the crooked soul finds a home in the fair, straight body. Nor is our responsibility even to posterity—that great word which is apt to be lovingly narrowed by the mother to mean the little ones clustering about her knees. Our responsibility is to none of these, but it is to God, and that is the thought which I would like to leave with you, that you may take it away—the thought that this responsibility which we have as mothers, whether we be mothers in fact, or whether it is just the mother love within our woman hearts that enables us to mother all children, is always to God, and that the eternal God is our refuge, and that underneath us, as we carry this burden, are his everlasting arms.

We had St. Valentine's Day at our house less than a week ago, and when I went to my room in the evening, there on my pillow was a little white envelope addressed to "Mamma, New York." I opened it, and found a very crude little production—a card with a border and a branch thrown across one corner in a very Japanesque style, done with a paint brush, and on it, very laboriously printed, was this legend, "To one I love." I did what every one of you would have done—I kissed it. According to all recognized canons of criticism, it was not artistic, but it was made for "To one I love"; and when the little one came down in the morning, do you think I said to her, "I don't care for the valentine you made for me; I don't care for valentines unless they are pretty ones. Why didn't you buy me one?" No, you know that I did not say that. I said, "Thank you, sweetheart, for your dear valentine."

Now is the God, who is Love, less loving to us than we are to our children? Is he, whose love is greater than all the mother love that has been from the time when the first mother smiled

into the eyes of the first baby down to our own time, less loving to us, his children, than we are to ours? And when we bring to him our work with our children, although it may be clumsy and crude, or may be done very imperfectly, if it is stamped with the legend "To one I love," and is done for him, will he not accept it, and will he not make our imperfections perfect, as we would like to make those of our children had we his power? "Can a woman forget her child that she should not have compassion on him? Yea, they may forget, yet will not I forget thee, saith the Lord." Let us pray.

Dear Lord, we thank thee that thou hast taught us to call thee Father; we thank thee for the good gifts that fatherly love bestows—strength for our weakness, wisdom for our ignorance, courage for our fear. We thank thee for the privilege of motherhood; we thank thee for the mother love throughout the world, whether in parents, teachers, or friends. Now we wait for thy blessing. Bless each home here represented; may parents and children together be filled with a holy reverence for things holy, and a deep love for all things dear to thee. Bless our country; bless the President of these United States; bless our lawmakers—give them true hearts and wise brains to make our laws. Bless the beautiful, gracious mother whose presence adorns the White House, and who is soon to step from the garish light of public life into a beautiful private home. Pour out thy richest blessing upon her and upon her children. Bless those whose great hearts, wise brains, and tireless hands have made this gathering possible; may their reward be abundant. And, dear Lord, support us through the long day of this troublous life until its shadows shall lengthen, the evening comes, the busy world be hushed, the fever of life is over, and our work done. Then in thy mercy grant us a holy rest and peace at the last, in the name of him who has taught us to pray, saying:

Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil, for thine is the kingdom, and the power, and the glory, forever. Amen.

# HEREDITY.

By Mrs. W. H. FELTON,
Cartersville, Ga.

The bearing, nursing, and training of the children who must take up the burdens of human life after we have passed away, and carry on the work which falls unfinished from our lifeless hands, are perforce the subjects of first importance to intelligent and patriotic mothers.

So long as mothers are a necessity for the human race these subjects must retain vital interest, for whatever one may lack in this earthly career, certain it is we have all been granted a mother. Aye, more; every human being ushered into the world has been impressed in character, health, and tendency by the belongings of the mother—her health, features, and disposition —to a greater or less degree.

This connection is manifestly close and intimate. If every human life is lifted up or lowered down by the home that it is born into, we hazard nothing when we affirm that the happiness and morals of a child are more immediately affected by the happiness and morals of the parents than by any other influence to which infancy and childhood are subjected.

We are told that the hand which "rocks the cradle rules the world." I have lived in this world for a half century, but I find no evidence of rulership in cradle rocking. If it had been recorded that the hand which rocks the cradle bears the burdens of the world, the connection between the truth and the poetry would have been self-evident to all of us.

Mothers are emphatically burden bearers. Mother love walks hand in hand with anxiety and care. This companionship between mother love and apprehension begins at the cradle, and lingers at the grave of the offspring, always solicitous and anxious.

We also know that whatever of privation, self-denial, grief, poverty, or shame is allotted to the household, the mother is

certain to take to herself the lion's share of it. When her child suffers in health or character, no one feels it more keenly than herself, and when the law condemns its victim to a violent death, her poor knees are always bent before the executive for the pardon.

Remembering the universality of this rule of suffering, the value of information, of intelligence, of keen insight into causes, of the proper understanding—especially of hereditary tendencies and evils—must ever remain a subject of vital interest to mothers so long as children are what they are—namely, a part and parcel of the mother's own existence.

In this Congress of Mothers, as an organization designed for instruction, rises to its full scope and liberty, the door for investigation into hereditary taints and evils will be opened wide at every session, and the world will take a fresh start for usefulness, from the standpoint of motherhood, in relation to its holiest duties and most exalted privileges. I made choice of the present subject not because I could approach heredity with the skill and learning of the physician, nor because I could make plain to your minds the process by which "like produces like" in transmission from parent to child, nor because I could promise you a remedy for hereditary evils or propensities in your children or in my own, but I come only to emphasize the importance of the subject, and to encourage you to make a serious study of these problems of human life which have been molding the lives and characters of your ancestry, and which will impress in equal and perhaps even stronger degree the existence and happiness of those to come after you, reaching into the cycles of eternity.

The time for enlargement and development has reached the mother question. Human life in all its phases has felt the touch of progress on lines of mechanical skill and intellectual effort, and the public mind is aroused to the fact that training and experience are essential to every endeavor in these modern days. The professions have raised a high standard of excellence, the workshops clamor for skill and expert methods, but mothers have been blundering along all these years in narrow paths and with restricted information concerning mat-

ters of supreme importance to themselves as well as to their offspring.

The paternal side of the argument has been "on tap" for some centuries, good in its way, but one-sided and decidedly topheavy with egotism. Women have been advised to "ask their husbands" whenever there has been a disposition to know something more of politics or religion. But with due reverence for high authority, I believe the world has reached a place where a little variety in argument and reasoning processes will be welcomed from the women of the country by all sensible husbands and fathers. It is becoming an established and recognized fact that children of the same parents are not elevated or degraded in intellect by the accident of sex, and, as the stream never rises higher than its source, the male mind can never lay successful claim to innate superiority so long as its gifts and excellencies are an inheritance from the mother. Whatever of virtue or intellect or physical strength she was able to part with she bestowed upon the offspring, and the creature dares not to despise the capacity of the creator.

But ignorance on such points has been the rule in woman's sphere, and enlightenment the exception. I had been a mother for a quarter of a century before my mind was fully aroused to the dangers that lie in wait for the innocent and the unborn. It so happened that I became interested in the statistics of drunkenness and general inebriety. I found an evil which generated murderers, lawbreakers, suicides, lunatics, and idiots. I could trace the hereditary taint in families. I found a "pestilence that walked in darkness and destruction that wasted at noonday," and which had destroyed more of the children of women than war, the plague, or famine. This is not the place to record the extent of this hereditary evil of intemperance, but I instance my own ignorance of the subject during a long period of my life merely to emphasize this awakening of mothers to these conditions in the nineteenth century. Because of the known existence of such secret, hidden, intangible, and insidious influences, affecting the homes and happiness of women and their children, generally unknown to the victims or sufferers, I venture into the discussion and sound a note of entreaty and

warning. It is simply astonishing to see the scrupulous care that is taken to examine into musty titles to real estate, while people rush into matrimony without a thought for the past or the future very often. The contract for "better or worse" is a literal one so far as provision or protection for the helpless is concerned.

It is likewise astonishing that people move into new settlements or communities mostly for pecuniary betterment, and yet the fact remains that children will mate or mismate in a majority of instances with those with whom they are thus thrown. We will engage the best legal talent to defend us in litigation when property is endangered, but the children oftentimes rush into matrimony without any investigation or consideration whatever as to past history or entailed disorders on either side.

Such scant outlook for the past and the future in nine cases out of ten brings in undesirable alliances, to be followed by rapid divorce proceedings. "On what feeble causes do our destinies hinge!" Stock breeders take no risk with unknown pedigrees. The successful florist is careful to have pure seed, or fertilization is thrown away. The fruit grower never expects perfect fruit unless under known conditions with good stock to engraft into his trees. But American girls in many cases are flung out to capture money or position, no matter if the craft is a prey to barnacles of the most destructive character.

To my mind there is nothing so pleasing in Nature or art as the young mother's smile for her first born. When the little one returns the smile, there is a holy light in her eyes that is not found on land or sea.

Yet that young mother may carry disease in her own physical system, or the father of the child may have infected the child before its birth with enough of hereditary evil to disease it for life or make its existence a misery to others.

It is a fearful responsibility to become a parent! Man is fearfully and wonderfully made, but among the dangers and the wonders none are so great as the transmission of hereditary traits and propensities from parent to child.

The curse that follows to the third and fourth generation must perforce be an inherited curse. Thanks be to God! he

has promised to show merey unto thousands who live upright and keep his eommandments!

One of the most effeetive paintings I ever saw was on exhibition at the Philadelphia Centennial. Perhaps you all remember it. Rizpah standing on the rock, keeping wateh over her dead sons, hanged by the Gibeonites beeause they were also the sons of King Saul. That pieture of hopeless, fierce mother love fastened itself upon my memory. It is a fearful thing to know that innoeenee and helplessness must suffer beeause of the sins of the fathers—and, yes, of the mothers likewise.

I measure my words in the sight of Heaven when I say that every ehild born into this unfriendly world should have a clean home to be born into, with elear blood in its veins, or that helpless innoeent should not eome here at all. It eomes without its own consent. It has no "say so" in this forced existenee. The viees that germinate in unbridled passion, unholy living, and filthy appetite are surely transmitted to the unborn. "Woe unto them by whom offenses eome!"

And it is rank injustice to pure mother love, whieh goes down into the valley of the shadow of death to give life to an immortal being, that this ehild of her devotion and self-saerifice should be loaded down to the gunwales with ancestral failings before its eyes open to the light of day. When that poor mother finds the agony greater than she ean bear, and her soul floats out into the unknown, what a merey it is when the little one goes with her before it takes up the unequal burdens of life, bereft of its mother's love and her watehful eare!

Therefore the protection of motherhood beeomes the highest obligation of mankind to the human raee. There should be a living, ever-active sense of responsibility. The courts should shield this high and holy estate of motherhood as they proteet no other party or prineiple. The pulpit should thunder in the ears of indifferent and careless citizens, and husbands and fathers should resolve that whatever else may need protection, the mother and the infant deserve first mention and most extraordinary eare.

When we remember that every sudden shoek, exeited nerve, painful thought, eruel treatment, or harsh word is felt and im-

pressed upon an innocent life, that the mother would almost die to save from evil and disease, the magnitude of this obligation in regard to childbearing assumes its proper proportions.

Excessive mental strain is known to produce nervous diseases in the offspring. Neurotic children become victims to convulsions, epilepsy, and idiocy. When nerve cells are once destroyed, they are never developed again. There may be diseases not, strictly speaking, inherited, but if the child has an "irritable, unstable, inadequately developed, and badly nourished system, the tendency to disease may be inherited." Among inherited diseases we find consumption, cancer, scrofula, goître, and kindred ailments. These are handed down to posterity more surely than gold or lands. It would be a most unwelcome revelation to see what sort of possessions are inherited not set down in the financial inventory when wills and "last testaments" are recorded in court.

I believe the time must come when the nation in self-defense will place a limit upon the propagation of diseased men and women, because of expense to the state. When diseased physical and moral beings are crowded into confined quarters, their offspring are the output of a hotbed of sin and physical decay. Local restrictions already prevail concerning consanguinity. Already your property is assessed to provide education for the ignorant as a protection to the state against crime and the diseases that attend debased life. "An ounce of prevention is worth a pound of cure." When the state pays for care, why not pay for prevention?

Motherhood, after it obtains insight, after investigation into inherited sins and diseases, shrinks with horror from such entailment upon its children. I can discover no remedy but a rooting out of exciting causes. It is the common-sense remedy that holds good in all places, in public or private business. We need constant reminders of the dangers that assail us in this direction. We must as patriots and philanthropists take a broader view of the duty we owe to the wretched and unfortunate. Poulticing and plasters are good as palliatives, but the world needs a revival of interest in true woman's work, and every energy of the best minds and most prudent judgments will find occupa-

tion in removing the propagating germs of sin, disease, and crime from the mother and her offspring in every locality.

No well-informed or fair-minded person can look upon the human wrecks that are strewn upon a storm-swept shore without asking the question, What would I have been if my forefathers and foremothers had flung sobriety and decent living to the winds, and brought me into a world of sin and error loaded down with hereditary evils and unhappy environment? Therefore my mother heart grows tender to the frail, soiled dove in last night's station house. Therefore my soul sympathizes with the poor sin-soaked boy in the penitentiary. If one half the energy and zeal which is displayed in convicting and punishing criminals had been expended in removing temptation and the sink holes of perdition from their vicinity, my word for it we would find ourselves in more satisfactory business and with marked decrease in crime and misery. I am not able to draw a dividing line between the evil inclinations which were inoculated and those of their own devices. How will we account for the epidemic of suicides which is devastating our own country if we do not give full weight to the influence of these hopeless and inexorable "curses" that "follow to the third and fourth generation"? The fathers ate sour grapes and the children's teeth are on edge!

I believe the Almighty Father is too wise to err—"too good to be unkind"—but among the rewards and punishments that will be finally meted out I am satisfied blame will fall in many places, and mercy will comfort their many victims, where least was promised to mortal vision, because the latter class were more sinned against than sinning.

There can be no more valuable information vouchsafed to human minds than a proper understanding of the influences that attend the problems of heredity. As mothers, we have been disinclined to take our own children into our confidence in these important matters. There must be a proper way to interest even a little child in the history of its own life without detriment to innocence or embarrassment to the parent. There is nothing offensive in purity. There can be nothing vulgar in innocence.

If the young maidens of our land could understand the duties

and obligations of married life before, as well as afterward, there would be less haste in matrimony and fewer unhappy marriages. The prevalence of divorces is largely owing to ignorance of the duties and obligations of married life before the contract is entered into. I know of nothing more loveworthy than a pure-hearted maiden, nor anything more pitiable than her unhappiness when she finds her idol only common clay, an instrument of torture to her life of disappointment and despair, to be reflected in the lives and habits of her own offspring forevermore.

Children would most like be interested in precautions against ill-mated unions before the tide of youthful passion rises high in their own affections. Experience proves they will risk anything afterward. Marriage is called a lottery. That the children of loving mothers must throw dice for the uncertain prize is a sad commentary upon either our own intelligence or general indifference to their own fate.

We owe it to ourselves as well as those who come after us to make diligent search for these hereditary tendencies to evil and disease. Once found, there should be no hesitation in warring against them, turning every energy toward a remedy and relief. I hold the opinion that an organization of mothers will evince more of resolution and endeavor on this line than any other class. While the influence of a good mother in her home is beneficent and uplifting, an organization or union of mothers will add force to inquiry and strength to aid and influence public opinion. Fifty years from now the country will look back upon a generation which raised revenues from the debauchery of its citizens with disgust and contempt. In less time pure-hearted mothers will wonder why a little ten-year-old girl in Georgia was considered able to protect her virtue from the libertine in the eyes of the law of the sovereign State. To those who tell me that fathers and husbands are fully competent to protect such children from the public, licensed dramshop and the wiles of evil men, I can only reply that with ample opportunity, within more than one hundred years of free government, to make changes and promote the happiness and protect the lives and character of these victims (all of whom had once a mother), yet these

enormities in legislation still remain in force upon the statute books.

Mothers, we know, are held responsible in large measure for the characters and conduct of their offspring. It would seem foolish to remain silent or inactive any longer with such responsibility pressing upon mind and heart. Organization and union offer an opportunity for better influences, and in behalf of these effective agencies I welcome free discussion of the duties and obligations of motherhood as a class touching such vital questions as these.

It is not likely we will ever be wiser in regard to the subtle force which transmits hereditary tendencies to the unborn child. I find a tiny spark of green on the wall during these bright spring days. Directly I find a perfect leaf and tiny flower. Last year the same phenomenon occurred. Perhaps the same will occur so long as the wall will last. Each year the new seed plant is a copy of the one that perished under wintry gales and snow. I know nothing of the transmission of life save the annual reappearance, followed by decay, but I know it to be the same in purpose.

I simply know there is reproduction in plant life and in animal life. I know "like produces like." I also know there can be no more important affairs in the lives of women than a study of their own existence as related to the future of their children. Reaching as it does to the beginning of the race in one direction, it extends to the cycles of eternity in the other. It would appear to be a subject that even the angels would desire to look into. Mothers have every right to investigation, to inquiry. You have doubtless seen the motto, "She is only half a mother who does not see her own child in every child, her own child's grief in every pain which makes another child weep."

# PHYSICAL CULTURE.

By Miss JULIA KING,

Of the Faculty of the Emerson College of Oratory, Boston, Mass.

A REQUEST was sent to the Emerson College of Oratory in Boston for some one to present before this National Congress of Mothers some thoughts on proper physical culture. In the absence of President Emerson, whose duties in connection with this very large institution were too numerous to permit of his being present to-day, it is my great privilege and honor, as a member of the faculty of that college, to speak for Dr. Emerson, and to reveal as I may some of the truths which that philosopher, scholar, and teacher is daily giving to the world.

The special subject under consideration is The Relation of Proper Physical Culture to the Health and Morals of the Home, or perhaps I would better say, The Relation of Proper Physical Culture to Character. The thoughts which I shall present are not theories born of my mind; they are universal laws, which Dr. Emerson has applied to the study of physical culture. These laws, which underlie the Emerson system, have been practiced for more than twenty years not only by the originator himself, but by thousands of students who have gone forth from the Emerson College of Oratory to preach and teach the gospel of personal development; and it is because of the marvelous results in health, in intellectual attainment, and in moral and spiritual enlightenment that I feel a pleasure in announcing on this occasion some of these principles.

There is now in progress a great reformation in respect to the study of physical culture. The idea that the body is to be educated is sweeping over the country like a tidal wave. When I read in Scripture, "We wait, namely, for the redemption of our bodies," which was uttered by the great Apostle, I wonder if it was a prophecy of this day? Was the waiting that of waiting for a higher realization of Christianity in its effect upon the

human body? Physical culture is one of the helps in realizing in the conduct of life the teaching of Christianity. We will consider some tests which may be applied to whatever any one has named physical culture, and present as a fundamental proposition that a true system of physical culture properly taught aids in building up ideal character.

I. Through its effect upon the health, for in the nature of things health affects character. It was once thought that health was not favorable to spirituality, but times have been slowly changing. Light is breaking as the morning of civilization and general culture advances. We are beginning to see things in a new way, that illness comes as a natural consequence of a violation of the laws of God, and not as a special dispensation of Providence.

Let us notice some of the ways in which health tends to moral conduct.

*a.* In the first place, health gives self-reliance to its possessor, and thereby frees her from many temptations which beset the weak. Illness subjects one to temptation. It is said that as soon as the human body is devitalized to a certain degree there is a manifest presence of microbes, which produce no end of disease and misery. It is certainly true that as soon as the physical system is devitalized to a certain extent innumerable temptations enter, to which one is in great danger of submitting and thus losing the life of character.

Mr. Beecher once said: "A man in health can resist temptation much easier than a man who is ill. He can fling it off; it attacks him, but his vitality resists it. You drop some water on a stove that is neither hot nor cold, and it sizzles and fries and sizzles and fries. Let the stove be red hot and drop some water on it, and it bounds away with a snort." Health resists temptation. Self-reliance is a sustainer of moral rectitude. A person who lacks it, being conscious of weakness, begins to look around for means of sustaining self through other than personal effort. It deprives one of generosity; it develops envy. A person who has been sick a great while is ever asking others to do for him. He can not help it. Weakness always begs; strength always gives.

*b.* Again, health of body leads to equanimity of mind. We are hardly aware of how much the state of our nerves affects our minds. You say such a person is a very uncomfortable person to live with, she is very fretful and very irritable; but if you could, with something keener than the microscopic eye, look at the nerves of that fretful, irritable individual, you would discover that the cause of that irritability is in the condition of the nervous system and not in the disposition. John Wesley said, "A great many people pass for possessing a very bad temper when their tempers are really very good, but their nervous systems are very irritable, and therefore their evil tempers are to be attributed to physical disease rather than to moral disorder." Oh, who has not felt the truth and justice of this remark in her own life and experience?

*c.* Again, health tends to promote normal propensities. Abnormal propensities are often developed from disease.

II. Proper physical culture gives a moral direction to the intellectual activities by interesting the mind in the study of Nature's laws. All the exhibitions of Nature are governed by law, absolute, universal, and intelligible. The most inspiring knowledge of Nature's laws, and that which creates the impulse of obedience to them, is to be derived from a proper study of physical culture. Nature's laws are above all mortal authorities, and they deal with people in accordance with their obedience. They are as omnipotent in regard to health as they are in regard to chemistry. It is the cultivation of the intellect that enables one to perceive these laws. This leads us to notice that the study of physical culture opens a wide field for intellectual development, and such study promotes character. The truths of Nature lead, as the poet said long ago, to Nature's God.

III. Again, the study of physical culture leads to character through establishing in the mind proper ideals of beauty. It is a practical way of studying the science of æsthetics. The laws of æsthetics applied to the human body and the laws of health are proved beyond all question to be one. Let us apply the laws of æsthetics to dress. You say a young lady is beautifully dressed. From what criteria do you measure when you say this? From the criteria of the principles of æsthetics or from the criteria of

the fashions of the season? Fashions change four times a year, if not oftener, but the principles of æsthetics never change. There are certain laws of beauty, the violation of which offends the highest sensibilities of the soul. One must study the ideal in human form, and avoid as far as possible violating this ideal in dress.

IV. Again, there is a direct relation of a proper system of physical culture to character. The fundamental principle in a perfect system is this, that the body is the servant of the soul, and was made, with its complex structure, to obey its mandates, and that system of physical culture which does not teach this is not a proper system. Some people call every kind of artificial exercise physical culture. Now all forms of exercise are not exercises in physical culture. Nothing can be said to be true physical culture which does not recognize, theoretically and practically, this principle, that the body is the servant of the soul; and therefore, if one would know the proper uses of the body and how it should be educated, she must know the purposes of the soul. Physical culture leads to the study of morals; to the study of man as a spiritual being; to the study of the possibilities of the soul; and the proper study of the soul leads to this conclusion, that the chief end of every one in this world is to influence others by precept and by example toward higher states of being. A study of physical culture which does not recognize the high mission of man to man and the high relation of man to God is not a proper system of physical culture.

Some say that all physical culture should aim to exercise the body as it is exercised in manual labor. In your study in English is it not for the ideal rather than the common that you study? Would you call that study culture that studies merely for the actual? No! Culture aims at the expression of the highest perceptions and ideals of the mind when that mind is enlightened. There is a great difference between physical culture and athletic exercises, such as jumping, leaping, lifting, walking on one's hands, when it is natural for one to walk on his feet. Such exercises do not train the body to express the soul, consequently they should not be called culture. The soul loves, and the body should express it; the soul is benevolent, and the

body should express it; the soul is noble, and the body should express it. The body should be taught to express the complete mastery of the appetites and passions by the moral sense. See how the proper conduct of life is introduced in *true* physical culture.

Man in his nature gravitates two ways; while his body gravitates toward the center of the earth his soul gravitates toward the throne of God. A proper system of physical culture should grow out of the necessities of man as a spiritual being, and not the necessities of man as a drudge or a warrior. Some of the modern ideas of physical culture originated in the thought of training of soldiers that they might better endure the fatigues of war. General culture calls for higher ideas which shall meet the needs of civil life. The exercises that were introduced for the training of soldiers were made for a contentious world, for a fighting world, for a bloodshedding world; and now when the various nations of the earth are considering Arbitration *vs.* War, which if it succeeds will do away with war, where will be the physical-culture systems that have been inaugurated for the purpose of making soldiers? Man lives not to kill his brother, but to help him to live. Slowly the wheel of reformation rolls on, and as it turns there is hurled from it many scintillations and much dust of past ages.

V. Then we may ask at this point, What are believed to be some, at least, of the higher states of mind which the body should express? The first state of mind the body should express is Reverence. The fundamental principle that is involved in the word "expression" is pressing out what is within. Therefore, if I am to express reverence, I must experience this state of mind or I can not express it.

The second state of mind which the body should express is Benevolence. The body was made to express, by deed and by manner, this captain of all the faculties, propensities, passions, and sentiments of the human soul. Selfishness is not the natural captain of all the faculties, though it sometimes mutinously resists the captain; but by and by, when the ship rights herself, and the gale that bent it low is past and she again rides the crest, the true captain commands.

VI. A proper system of physical culture should train the body to express freedom through obedience to divinity. No one is free until the will, guided by reason and inspired by love for all conscious being, governs life. A proper system of physical culture, then, calls for intellectual, moral, and spiritual development, for it does not recognize the body as a separate entity, but as the expressive agent of being. It fits man to be a worthy citizen; it educates him to be a member of a family, and nothing is higher than this. Nothing in the world is higher than that to which the word "home" points. Our hymns sometimes suggest this by saying Heaven is my Home. Those who do not aim to make their homes "heaven" are not fit for any heaven, and will never find one until they improve. The Church is a holy place, but the Church is the servant of the home, and in the ratio it is a Christian Church it is such a servant, because it tends to make men and women fit to live together in homes.

Some object to women seeking higher education on the ground that their place is at home with husband and children. If I should meet a robin in its wanderings, and say to her, "Robin, why are you not in your nest?" the reply would be, "I have come out for that with which I may benefit my nest." The question of domesticity is not this: Is one always in that spot called home? The question is, What is she when there, and when she is away of what is she in pursuit to carry to that home? She should fill the home with the atmosphere of health and spiritual beauty, and all the breadth and richness of character which are developed from a real culture of her whole being as woman. When I speak of home I feel I am standing upon holy ground, and it almost stops my speech, because I feel that no words which I can say are fitting with which to represent the mission of home to the race. In the nature of things it is destined to be the highest school possible to human beings, but that it may be so those who help to make that home must approach the ideal in character. They must carry health to that home, and not groaning sickness. They should be able to make health glow in that home, and not darken it by a shadow of disease. They should carry hope, high moral sentiment, and beneficence, which sweetens the very atmosphere. Oh, think not merely of whether your

sons and daughters are to teach physical culture as a profession! This may follow as an incident, but think of something higher. What will it do for them as inmates of the home? Some say, "My daughter shall learn to play the piano." That is right, that is beautiful; it makes home more pleasant, as the birds do when they sing. It is a good thing, although I am sorry to say that nine tenths neglect it as soon as they have a home of their own. Father, perhaps, as a part of the dower, gives a fine new piano to grace the home, but the piano is silent forevermore. Other music takes the place, sweeter in some respects, if not as harmonious.

Now those who make the new music need health, intelligence, refinement. They need the presence of a mother whose every movement is grace, whose every point of bearing is dignity. The presence of such a mother, though she be silent in words, is a liberal education, for a great man or a great woman, a true man or a true woman does more for the elevation of children and the race by presence than they can do by words or mere acts. As Emerson says, "What you are so roars and thunders above your head I can not hear you speak." "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." In autumn I never see a bush burning with fire that does not consume but I feel, "This is holy ground." If a bush burning with the colors and the splendors with which autumn can paint it, or with which a miracle can surround it, is a holy thing, how much more so is the place hallowed by the presence of the soul which is the tabernacle of God? If a bush can express divinity by its colors of fire, how much more can the presence of the souls of men and women concerning which the inspired writer heard a great voice out of heaven saying, "The tabernacle of God is with men"? What can be more holy than the human body in which dwells the Spirit of God, and therefore, according to Scripture, is the temple of the Holy Spirit, for the inspired writer says, "Know ye not that your body is the temple of the Holy Spirit?" A proper system of physical culture leads directly to the development of divinity in human beings, fitting the body to be the temple of the Most High.

# CHARACTER BUILDING IN EDUCATION.

By Mrs. ELLEN A. RICHARDSON,

Boston, Mass.

Madam President, Ladies, and Gentlemen: In coming before you with the subject Character Building in Education, I can only sum up all the methods which have been presented in lights and shades by the previous speakers; I stand here simply to point to the arching sky overhead, and to lead your minds to place properly the facts brought before you in a picture which the members of this Congress will hang on memory's chambers. Of all these facts each of you, of course, will select for the foreground of your memory picture those which stand out the strongest to you from this sincere conference. I will not linger over the details of the composition, but rather seek to lift your thoughts to the overarching heavens, and if I succeed in impressing upon you that you are building this arch daily, I shall have succeeded in some measure in speaking to a purpose upon Character Building in Education.

Note that I say character in education, instead of character as apart from education. Dr. Buchanan, a pioneer reformer in education, says, "Education is the training of the soul and body to act together harmoniously, obeying all the interrelative laws." Dr. Emerson, President of the College of Oratory in Boston, defines character to be "quantity of being." We can find no higher authority to-day than these two men, each being in his personality the fulfilling of the definitions given by both. In Dr. Harris, the United States Commissioner of Education, we have also an eminently wise leader in all educational interests, who works for character in education and to increase the moral force of every intelligent being. In many cities the schools for manual training and the kindergartens—bless them!—are doing so much for the harmonious unfoldment and development

of character that we see the dawn of brighter days, when thinkers shall take the places of puppets, and originators shall take the place of imitators. How much the next generation will owe to such women as Mrs. Quincy Shaw, of Boston, the late Mrs. Cooper, of San Francisco, Mrs. Phebe Hearst, of Washington, and all others who are aiding in work which increases the powers of being, in the mental and moral weight, by the character building in kindergarten training.

The spirit which prompted the call for this Congress of Mothers is along the same line of progress. As I understand its motive, it is to study life development. What for? That we shall grow bodies abounding in health and physical strength?

Yes, for this, since the temple of the soul must furnish proper physical conditions, and for more, much more; it is that dying we may by quantity and quality of being

> . . . leave behind us
> Footprints on the sands of time,

which shall contribute to the whole sum of a growth upward to the highest possible character of the one grand man and the great future.

If we could only realize and be more mindful of the subtle influences which ripple from our lives on the sea of time, ever widening beyond human ken, even as a stone dropped into the lake and lost to sight in a moment leaves the influence of its passing on the surface in the beautiful circles, displacing gently each particle of water into wider and widening circumferences. This is a common comparison, but none better describes the absolute and delicate effect of the character of the individual upon all life, and emphasizes more the responsibility of parents and teachers as character builders.

We hear a great deal about the sacredness and the responsibilities of motherhood. I wish we might say more about the sacredness and responsibility of the high office of teacher, recognizing the profession to be the highest of all professions, exacting a high standard in teachers, and then appreciating the full dignity of their great mission, make teaching a grateful task.

I am sorry to say the social recognition of the teacher in

America and the remunerative recognition are not what they should be when we consider the noble and imperative work to be done. Statistics show that the cleverest members of the profession have little more than enough for the mere necessities of life. Without much leisure to grow ahead of their students, without the money to purchase higher advantages, what wonder that teachers become too often and too soon mere guide boards to text-books, until, first from necessity and then from will, teachers under these circumstances consent to routine and system, and soon lack freshness and inspiration, while education becomes a deadened and deadening process, lacking all vitalizing power to awaken the slumbering character which lies in every human being!

The wonderful kindergarten, with teachers who have been trained to think and originate, rests upon eternal foundations; its work is all directed to the unfoldment of soul powers; its objective and subjective teaching makes it a grand power in the opening years of a child's life. If we can have no more, thank Heaven for this! But we must have more! When the child leaves the kindergarten for that which is termed the higher grades, at about the age of seven, we feel the loss of this soul-developing method, and I question if the grade of teaching may be called higher which takes away reality and deals only with hard rules and signs instead of things. Signs everywhere are put up between the child and things. If mathematics is the task, he deals with figures; if music is the study, he has notes instead of tones, which *are* the things; if reading is the exercise, he is more concerned with the pronunciation of his words, as h-o-r-s-e, horse, than in holding in mind the character of the animal itself, which makes you feel the *go* of the animal. It is the activity of the mind *and heart* which educates and determines character. In proportion to which the activity of the mind is vitalized by emotional life is the mind unfolded and developed, and quantity of being is added thereby.

Live study and live teaching beget love of study, and love is the fructifying principle of growth; it is the activity of the emotions that keeps the soul alive.

I do not believe an education which excludes emotion makes

a being of power, or, in other words, increases the quantity of being.

Education should be full of feeling. It takes sunlight to draw out the fragrance of the violet and the perfume of the rose. The human soul is no exception to the rule. Love is the sunlight which develops the powers of the soul.

We are told that to *educate* means *to draw out,* and yet we go on cramming *in* every kind of study. Whether the student loves the particular study or not, we gag him with nauseas as we would with castor oil, telling him that what he does not like is good discipline for him. The result is the emotions are strangled, duties become irksome, and the soul drops into darkness, thus killing the process of original development, while character becomes stultified, automatic, and imitative. I tell you to be a good thinker one must be a good *feeler* first, and education must teach to *feel* from cradle to grave, or the soul's power can not be awakened; only the memories can be trained.

I would like to consider at length the equal necessity of developing the social factors, considering them the objective and subjective side of education. This manner of training the subjective and objective of the soul makes the quantity of being which Dr. Emerson defines as character.

It makes men and women who can not fail of success in life, and success is what we are all looking for. Not mere money success, though even so there is an ethics in business which can only be reached through the training of the moral powers such as I have described in the cultivation of feeling first, thinking and acting from feeling guided by both. Oh, do not choke back the emotional life in the child, mothers, teachers! Hold it in everything; it is the soul of things, without which success is but a flashlight of a meteor; losing it, the consequences set forth in the Scriptural text, "For he that hath, to him shall be given; and he that hath not, from him shall be taken away even that which he hath," illustrates the absence of quantity of being and the loss of emotional life.

We are all familiar from our old copy books with the sentence, "Knowledge is power." Following the text, we have struggled for the knowledge of the intellect, apart from the cultivation of

the heart. Let us substitute for the word "knowledge" the word "character," and say, "Character is power," and we shall have a new goal and modify our methods. External conditions and circumstances over which we may have control rule the measure of our character, and decide the "quantity of being" each individual may appropriate to himself. To do this, first of all we should find out in what direction lie the abilities of each child. Its particular love of special occupations will be a good index to this. We are all conscious that we have powers within us which we can command easily; they seem to be waiting to be called out. This is the mission of education; it is introducing human beings to their native powers; it is teaching them the use of those powers as tools with which to build their lives and character.

To call forth, to draw out, then, the given abilities in such a way that each individual may find his or her right place in the world, and become of use to themselves, a comfort to others as well as to themselves. Adding thus to the harmony of the world would be the result of such an educating process, creating a heaven on earth, and a condition which does not leave the question debatable as to whether the training of character morally or the training of his intellectual life alone is of the greatest value.

A man may be smart with an intellectual education, but he can never be great without soul culture.

Well it is for our future prospects that such excellent strides have been made by the kindergartens, the kitchen gardens, the manual-training schools, and all the industrial schools which are at the base of true education. But the car of progress must run on the double track of theory and practice. After teaching the soul to use its own powers, to think boldly, clearly, grandly, and beneficially for its own welfare, it must be led to think of its value in the divine economy of all life; it must think, work, and live for the welfare of all mankind, or there will be no expansion of character. There can be no "quantity of being" if there is no proper use of the powers of the being—no proper exercise of the functions of the mind and life in outward forms. Without it there can be no development of the

spiritual being, any more than there is development of muscle in the arm which never moves itself.

As we claim that the first step in the development of the powers of life is in educating the soul to think and act for itself, so we claim that the second step, to insure an ever-increasing influx of powers, is in the use of those powers for others and for human progress. Such exercise will bring bright thoughts which have never been thought before; thoughts which will glitter as new coin from the treasury of heaven; thoughts according to the demands of the age and existing conditions, by which great mysteries shall be illuminated, and the problems of science, government, and sociology shall be solved.

When we have an education universal, such as is dawning in centers where kindergartens are planted, and where we make the science of anthropology an element in education, then, and not until then, will we have the originality and the appreciation of originality which come to lead us, like the pillar of fire by night, toward a land of plenty.

When we have an education which means the development of the creative intellect and the moral obligations of life combined, we shall know what Dr. Emerson means in defining character as "quantity of being," and what Dr. Buchanan conveys in defining "education as the training of body and soul to act together harmoniously, obeying all of the interrelative laws of existence."

It is well for our future prospects that the greatest thinkers in Germany, in France, in England, and in America are turning their splendid powers toward the thought of education. We have heard a great deal about the German thought, that it is the advance light of a higher civilization. Have you ever thought what it is? Have you ever dreamed what it is? To be sure, the Germans have made discoveries in science; they have great powers of observation; they arrive at splendid deductions; they give us fine works on science; they have a profound turn of mind: Very well; all this is very good, but it is not the real German thought. The German thought is the thought that has led men for years toward principles for developing the powers of the human mind. It is directed toward the birth of man. Man is not yet born, and the leading thought of the day is carry-

ing the light toward the new birth of man. Plato said, "The teacher assists at the birth of the soul"; and we say, in the light of that thought, quoting Browning, "Man is not man as yet." He is to be born. He is to be assisted in the birth of his own powers, of his own activities, through education, at whose portals only we stand, not having yet crossed the threshold.

The new education will appeal to the soul powers of the man not as a fractional man, but to him as a *whole* man, not merely a *physical* being with creature comforts to be supplied which appeal to his will, but it will appeal to him in his higher wisdom, so that he will be able while on the earth to look into the heavens, and all around him, comparing things, getting at their just values and relations, selecting the divine in all systems of education, judging everything by the end toward which it brings man. Does it lead him away from his lower desires, his meaner sensibilities? Does it lead him into higher purposes? If thus it does, then it is the right education. That which does not do this, but only gives the ability to do a particular thing, educates only certain faculties; it does not educate the whole man. Where is *he?* Slumbering in the depths!

The bee has a certain faculty beyond the faculty of man; so has the beaver in building his dam. He has transmitted tendencies that give him faculty. But has he a great soul? There are men who think they are getting an education because they develop faculties and make specialists of themselves. They build dams and *go into* them; I am not talking about that kind of an education. I am talking about that which elevates faculty into an outgrowth of manhood; that which takes a farmer and makes a poet of him, yet holds the farmer still. We want no education which takes man away from practical things, which takes a farmer's boy and educates him so that he can not go back to the farm. We want an education such as will educate the powers of the young farmer, the mechanic, or the artist, so that he can go back to the farm, the shop, and the studio to develop each the better.

Education should turn to practical ends, but while training men to practical things it should be done with a divine impulse, soul and body taking the training for harmonious action. Love

and wisdom creating the being whose force for good shall make the character strong. Then would business become moral and the world better.

In closing, let me use the eloquence of Dr. Emerson, to whom I have often referred, as, indeed, having had the felicitous joy of sitting at his feet to listen to his great teachings, I must acknowledge his inspiration in every word I have given you. In reading the signs of the times, he says there are to-day men and women divided into two classes—one class facing the East and the other facing the West. Those who face the West mistake the evening star for the morning star, and look backward into the darkness and the night; while those who are looking to the East see, with faith and hope, the morning star that ushers in what *is* to be.

We have noble leaders in education, but they find it slow work to turn the masses toward the morning star. There are people in all walks of life who are bowing low the knee to the something which is setting never to rise again, turning their backs on the morning star which is traveling in the way of progress.

Let it not be said that the National Congress of Mothers is unmindful of the *morning star*, but may it become a luminary itself in education, so building its own character that its light shall guide and bless, leading ever on and upward in the divine mission of character building intrusted to mothers and teachers.

# A NATIONAL TRAINING SCHOOL FOR WOMEN.

By Mrs. SALLIE S. COTTEN,
Falkland, N. C.

Philosophy teaches that facts are established by universal testimony, and universal testimony declares that there never has been and never will be anything

> . . . on earth
> That has a feather's weight of worth
> Without a woman in it.

As the crowning miracle of creation, as the sweetest mystery of Nature, as an erring mortal, and as the chosen link between divinity and humanity, woman has been the subject of criticism, both kind and unkind. Often a fascinating but false glamour has been thrown around her by the enthusiast; often undeserved sneers have been hurled at her by the cynic; often her real value has been invisible to the unappreciative, yet she remains God's benediction upon accomplished creation and man's incentive to action. No period of time, no phase of life is free from her influence, and her relation to all the conditions of the present era are being seriously considered, and her opportunities are being enlarged to meet the requirements of her rapid development.

Her relation to the Government is not a new subject for consideration, but it is one which continually presents new aspects. Woman's eligibility to the privileges of citizenship has many champions, and in time she will doubtless add the ballot to her other responsibilities; yet the ballot will turn to ashes in her grasp unless she realizes that the casting of a vote is less important than the training of a voter.

The crown of womanhood is motherhood, and the glory and pride and hope of a nation all concentrate in its mothers. Napo-

leon realized this when he told Madame de Staël, to the disappointment of her vanity, that the greatest woman in France was she who was the mother of the largest number of children.

Woman's pre-eminence and value as an individual must be estimated from personal standpoints, and must result in a variety of conclusions, but her greatest value to a nation must ever be in the capacity of a mother. Otherwise nations would cease, and their glories fade by reason of the decrease in population. Her beauty may enslave the senses, her subtle intuitions may guide the minds of the wisest men, her altruism may develop higher standards, yet if all these gifts perish with her material body, of what permanent value has she been to her race or to the nation? Nor does her duty cease with the supply of population and the perpetuation of her own gifts. Even beyond this duty it is her most imperative and a higher duty to make this population of the highest possible type. Thus it becomes evident that the unceasing improvement of its women is of vital importance to a government, and should receive serious consideration.

Man's mission on earth is the subjection, domination, and utilization of the forces of Nature for the benefit of mankind, and governments are formed for the more successful accomplishment of this mission. On the earth there will never be any creature higher than man, but he may become a higher type, and the needs of the future will demand a higher type. The earth, more highly developed by man's energy and scientific research, will need a more perfect man to dominate it. Higher and more complex conditions will require higher adaptability to meet those conditions, and it is woman's mission to develop this higher adaptability in man.

A noted scientist asserts that "the great motive of organic Nature was to produce human mothers."

That fact accomplished, Nature has never made anything since. The work of perfecting the human race was delegated to woman, the obligations of maternity were made eternal, and her soul was filled with insatiate longings for something higher and better, so that through these aspirations she should herself

be led, and should lead man, onward and upward toward their joint heritage of immortality.

In the Building of Anthropology at the Columbian Exposition Prof. Putnam illustrated the life of primitive woman in such a way as to show conclusively that she was the first potter, tanner, and tailor, and from the necessities of her environment the originator of almost all the industrial arts.

As civilization advanced she employed her time in making ornaments for the adornment of man, who was at that era the ornamental part of creation. After she had originated a way to do these things, man gallantly assumed the labor, and ended by making her the ornamental part of creation. Both having thus served as ornaments until developed into higher utility, now another advance becomes necessary, and again she must take the first step. Now she must devise a way to invest him with the mental and moral adornments of a nobler manhood, thus repeating on a higher plane the history of primitive experience.

These general principles apply to all mankind, but our special solicitude is in regard to the higher development of our own people.

Herbert Spencer says that "Americans may reasonably look forward to a time when they will have produced a civilization grander than any the world has ever known"; and all the significant portents point to America as the field of the activities of the next century of progress, and to the Anglo-Saxon as the dominant spirit of that progress. This high destiny involves the responsibility of preparing for its fulfillment.

Progress means higher conditions, more complex problems associated with diverse humanity, and to meet those higher conditions and to solve those more intricate problems will necessitate a higher caliber in man. Hence we may well ask, Is American manhood in the highest possible state of development? Are we, as a people, already endowed with adaptability to meet all future development, or is there a higher state to which we may attain and which we may stimulate other races to attain?

It is specially true of Americans that they demand the best of everything, and shall they not themselves become the highest types of men and women? Have we attained the limit of phys-

ical, mental, and moral perfection? The blind, the dumb, the deformed, the undersized, the uneducated, the imbecile, the drunkard, the thief, the murderer, the diseased, the sinful, and the suffering all forbid us to harbor such a thought.

How, then, may a higher condition of humanity be reached? How may American men and women be prepared for the high destiny of the future? These are momentous questions whose perfect accomplishing is yet afar off, but still possible, and, like all great achievements, must begin with an effort.

Effects in the natural world do not come as supernatural benefactions; they come through natural channels, and as the results of great and continued effort.

The necessary effort on this line should be the cultivation by women of a scientific motherhood, which shall in time correct the errors of the past and redeem the future by penetrating the mysteries of heredity and learning to control its possibilities. The scientist and the learned physician know something of these hidden mysteries, but their knowledge avails but little to the human race so long as woman, the laboratory in which the wonders and errors of heredity are brought to form, remains herself in ignorance of her power to assist in controlling it. Woman should know her wonderful self, and realize the measure of her responsibility to the future. By the light of scientific knowledge she should climb the steeps to scientific motherhood, for it is through her that the Great Alchemist will transmute the dross of the human animal called man into the gold of a nobler creature, made indeed "in the image of God."

Scientific motherhood means more than a casual thought can grasp. It means a grander, nobler race, an altruistic humanity which shall fit the earth for the Saviour's advent. It means the reformation of the drunkard, the redemption of the criminal, the repentance of the murderer, the abolition of asylums for the blind, dumb, and insane. It means the elimination of selfishness, the death of oppression, the birth of brotherly love, the uplifting of mankind through true spiritual Christianity, and the control of hereditary weakness of mind and of body all by prenatal influences.

These blessed results will come not to-day, not next week—

perhaps not in a century—but in time, and the sooner the first effort is made toward them the sooner will their full accomplishment be reached. Oliver Wendell Holmes said truly that the time to begin to train a child is one hundred years before it is born, and *now* is not too soon to begin to conquer the evils which fill the earth.

It is claimed that education and culture will accomplish much of this, but we wait in vain for the realization of this claim. Has culture eradicated drunkenness among the cultured? Alas, its thrall still darkens the brains of many most cultured men! Has education eliminated dishonesty? The educated and cultured defaulter from the best social circles and the common thief by contrast prove that culture only teaches dishonesty better methods and larger results. Has culture eradicated hereditary diseases, or remedied physical defects, or corrected mental weaknesses which pass from one generation to another? Does culture overcome the love of self and the greed for gold? No; for just as higher culture demands more costly gratifications, which only gold can supply, so this higher necessity intensifies the thirst for money which removes from the fortunate the temptations which beset and destroy the less cultured.

Evidences of cultured dishonesty, of educated depravity abound, and we are forced to admit that culture can not accomplish these desired results, and we must look elsewhere for help. We turn hopefully to woman as the key to the sad situation, for universal scientific motherhood, though difficult of attainment, is luminous with possibilities for the uplifting of the human race.

It is then evident that woman's most imperative duty to the government under which she lives is to supply a population composed of the highest types of men and women, and it is equally evident that scientific motherhood is necessary to the proper performance of this duty.

But all duty is reciprocal, and it is the duty of the Government, which seeks the welfare of its people, to offer to its women an opportunity for the attainment of this scientific motherhood which will be fraught with so much good.

The measure of a nation's greatness is the elevation of its

women, and any increase of national greatness is dependent upon the mothers of the nation. Nowhere on earth does woman hold a more honored position than in these United States, and it is to be hoped that this Government will lead the world in offering to its women the opportunity for acquiring the scientific training necessary to the performance of the high duties of woman's sphere.

It is true that the masses of our women are not prepared to master the intricacies and fulfill the requirements of a scientific motherhood at once. The urgent material demands of the present are too pressing, and the present will not yield to the future. But slow growth is an unfailing accompaniment of grand results, and growth on this line, once quickened by the sunlight of opportunity, will soon produce a harvest of results.

Woman must first be enabled to conquer the urgencies of the material present, so as to have time to study the higher mysteries of womanhood, and to contemplate herself as the responsible medium of the transmission of good and of evil. The pressing needs of the material present may be overcome by industrial knowledge on scientific lines, which will enable her to overcome with ease the practical details of life. This done, the higher fields of scientific thought will become inviting to her, and should be made attainable.

Yet scientific motherhood will gain no marked impetus while restricted to a fortunate few. It must be made a national possibility in order to become a national benefit. Like all our national blessings, it should be "by the people, for the people," and it is the duty of the Government to give us an opportunity to acquire this scientific knowledge.

It can be done through the establishing by the Government of a national training school for women, where the women of the nation shall be trained in the sciences of domesticity and peace, just as at West Point and Annapolis the men are trained in the science of war.

In this school woman should be taught the highest domestic science in all its diversities. She should be taught applied chemistry, because the nutrition of the nation is her charge. She should be taught architecture, because she makes the homes,

and should know what architectural conditions are most conducive to health and comfort.

She should be taught sanitation, disinfection, and the prevention and cure of diseases, because it is to her arms all the nation returns in sickness and death, and she should be familiar with the foes of health and how to combat with them.

She should be taught the care of infants and their foods, for upon her knowledge and care the sons of men are dependent for strength in manhood to make the nation great.

She should be taught the application of science to all departments of household labor, with a view to lightening that labor, in order to give more time to scientific thought and study.

She should be taught the mysteries and possibilities of heredity, and impressed with her duty to improve and develop her race for the benefit of mankind and for the government which provides such opportunities for woman.

There will be no need to teach patriotism in such a school. Patriotism will be spontaneous when woman is thus recognized by her country.

This national training school should receive its quota of pupils from each State, just as do the other national schools, and its curriculum should embrace a higher course of study than is pursued at the industrial colleges of the various States. These State institutions form the first step by which woman may ascend to a more perfect womanhood, and this national training school will be the second step in that ascent. One will develop her practically; the other will develop her scientifically. The first will give her skillful hands to obey practical minds, and the second will give her deeper scientific knowledge and teach her how to apply it.

The test of civilization is said to be the distribution of justice, and certainly justice demands that woman should receive some share in the distribution of national benefits. "Equal benfits to all, special privileges to none"—we hear it so often, it has a sweet sound to a free people; but it becomes a hollow sound when taught as a precept, and not followed by consistent action.

Woman has not been exempt from the duties exacted of

other citizens, yet she has been overlooked in the distribution of educational benefits. She has paid taxes; she has observed the law (and incidentally furnished the lawmaker); she has contributed in many ways to the welfare of the nation; and she should receive some share of reciprocal benefits.

The boys of the nation—the Indian, the negro—have all received educational opportunities; the arts and sciences have been promoted, but woman and her natural colleague, domestic science, have been apparently forgotten. The schools at West Point and Annapolis for the training of the boys of the nation, the schools for the training of the Indian and the negro, the schools for the advancement of agriculture and mechanic arts are all proper and useful, but are they all-sufficient?

The necessity for proper training in order to secure best results is recognized in every line of endeavor, and the making of homes and the training of children are not exceptions. Is not the making of homes as important as the making of an army and navy? We may sometime need the army and navy, but we always need the purest, best homes in which to train our citizens.

Does not neglected domestic science ambush as dangerous enemies within as threaten the nation's life from without? Is it not as necessary to train women to scientific warfare against the foes of health, nutrition, and development as it is to train men to scientific warfare against each other? Is it not a doubtful benefit to foster agriculture, and yet leave woman untrained to utilize increased production and to minimize waste?

The elevation of domestic science to its proper place among the other sciences will do much to dispel the poverty, drudgery, and disease, which are the results of ignorance, and which in so many homes rob woman's heart of happiness and life of its brightness.

Thrift will dispel poverty, but thrift is born of knowledge and training. Drudgery encourages stupidity, and drudgery can be lightened only by the application of science to domestic labor, while disease feeds on the ignorance of woman, despite the doctor's learning.

The national Government says to foreign contagion, "Thus far shalt thou come and no farther," but contagion of local and

internal origin eontinues to destroy our population. Thc care of the publie health annually absorbs large amounts of money in our eities without mueh diminution of disease, because, alas! the homekeeper is too often ignorant of the origin and prevention of the most ordinary discases, and ignoranee in one home ean eause a harvest of disease whieh will mock at the physician's skill and learning.

Then would it not be well to reeognize woman as the real guardian of the publie health, and teaeh her whatever is necessary to the proper and safe performanee of these duties?

It is truc that there are sehools in some of our cities where such things are taught, but they do not reaeh far enough nor multiply results fast enough. It must bc a national opportunity to produee national benefits. To reaeh and benefit the people it must be broad and extensive, and should be done for the people by the Government, with the people's money. This would assurc its permanency on a scale commensurate with the importance of the subjeet.

Year after year the Government appropriates money for the improvement of harbors, rivers, and obscure ereeks. Is not woman's improvement as vital to the nation as that of any harbor? If the applieation of seientifie knowledge to an obseure ereek improves eommeree and promotes the temporal welfare of that section, will not the applieation of scientifie knowledge improve the obseure mother, and promote the eternal welfare of the people of that seetion? Is an obscure creek of more value than an obscure mother?

Streams negleeted by Nature have been stoeked with fish by the Government, while the minds of its women have remained in the darkness of ignorance. We have experimented to bring down rain from the sky to make the desert bloom. Can not we experiment to test the effeets of the light of seienee on the mother's of our raee?

We have sent eamels to Arizona and reindeer to Alaska in an effort to improve natural eonditions; we have investigated the diseases of swine, and reeognized the neeessity for a bureau of baeteriology, while the masses of our people have walked amid unseen dangers, and the sons of men have placed their chanees

of life on "the survival of the fittest" because love, even holy mother love, is no safeguard against ignorance and hereditary disease.

Then who will say that aught but good ean eome of teaeh-ing woman to perform scientifieally all the duties to which her instinets naturally lead?

Woman needs no eulogy to emphasize her importanee to a Government which rests on the tripod of "life, liberty, and the pursuit of happiness," for to all of these she is indispensable.

As the life giver, she is God's proxy on earth; liberty loses its eharm, and happiness becomes a myth without her, and while given full liberty in the "pursuit of happiness," yet she is often-est found by man's side, stimulating his energies, training his ehildren to worthy citizenship, and leading all to higher effort.

A government whieh reeognizes the majesty of a free people should seriously eonsider all means whieh tend to benefit that people, either in body, mind, or morals, and the eultivation of a seientific motherhood eombines in one this threefold benefit. Henee this national training sehool whieh shall lead our women on toward a seientifie motherhood beeomes a desirable necessity and a duty of the Government.

The importanee of environment to development is aeknowl-edged, and as a question of environment alone the subjeet of home making assumes an importanee to a nation which ean not be overestimated, and should reeeive national aid and reeogni-tion.

It is not suggested that the Government make the homes. It is only proposed that it teaeh the home makers how best to do it, and emphasize the importance of their relation to pros-perity.

When the duties of home life are invested with the dignity of Government reeognition, woman herself will feel more im-pressed with their value. When the grand meaning and hidden power of her ordained sphere dawn upon her in their full foree through scientifie study, then she will not sigh beeause Nature has assigned her speeial duties whieh man has deemed safe to be trusted to her instincts, yet whieh in reality need for their per-formance the highest seientifie knowledge. When she realizes

that motherhood is the lever in God's hands for the uplifting of the earth, rather than the curse for disobedience; when she takes into her inmost heart the fact that Christ, when other modes of incarnation were possible, chose to be born of a woman to teach the world her value; when she studies the development of the human race and her own intimate relation thereto, then she will respond to her altruistic instincts, and by adding science to sentiment renew her efforts at lifting the burden of woe from a sad world.

This is not a chimerical dream. Scientists have had it in their thoughts, and advanced thinkers have cherished hope for such a thing.

Now let thought begin to assume shape, and let theory through test become reality.

The realization of these possibilities is for the future, but the present is the gate to the future, and we are responsible for the conditions which that future shall present to posterity.

Let us then lay the foundations upon which that future shall rest. Let the women of these United States seek from the Government this educational recognition in the establishing of a national training school, where industrial knowledge shall be gained, which will enable women to overcome shiftlessness and drudgery, and lead to thrift, which is synonymous with prosperity. Then will follow scientific domesticity among the masses, which will give better, happier homes, and lead on toward that universal scientific motherhood which will develop the race into perfect standards.

Woman is the flower of the tree of life, holding in her mysterious life-giving power the fate of the future, and the voice of the future is calling to her now—calling to her to unfold that fate. There are many ominous portents around us. What means this universal restlessness among women of all classes and countries?

What means this universal joining of hands by women through international organization? What means this demand by women for wider fields of thought, for greater scope of action?

What means this bursting of conventional bonds, this adapta-

tion to the arbitrary dictates of progress, even to the annihilation of time-honored customs?

What means this reaching out by women to help women? What means this effort toward physical development and the gaining of superior health and strength?

It is the Spirit of God moving upon the deeps of woman's soul, arousing her from a long lethargy and impelling her to prepare for her high destiny as a factor in the continued and higher evolution of the human race.

What grander offering can we add to the grandeurs of the twentieth century than an effort to improve our race? What richer bequest can we give to posterity than this accomplished result? Every true woman will feel her heart leap with joy at the thought of assisting in perfecting her race and in conferring a permanent blessing on the earth.

In this work American women are called to lead, because America is destined to be the scene of the evolutionary activities of the near future, and she must take her place as a factor in that evolution.

O grand work, to lead the movement for a higher humanity! and O wise and proud Government which shall stir this impulse into action, and open wide the gate of opportunity for the fruition of its possibilities!

When the Government assures this opportunity to American women—which it will do if they ask for it—then will this become in truth our country, and woman will teach her sons and daughters to revere and bless more gratefully our flag, which shall float not only over brave and free men, but also over happy, scientific mothers, who will not shrink from the duty of giving to a Government which recognizes them such men and such women as shall make the nation greater and stronger, and who shall produce in America "a civilization grander than any the world has ever known."

*FRIDAY AFTERNOON, 2:30 O'CLOCK.*

## NATURE STUDIES IN THE HOME.

By Miss ANNA A. SCHRYVER,
Ann Arbor, Mich.

It is a great mistake to think of Nature study as a new thing. The study of Nature is as old as man. Nature has ever found a lover in the poet and a subject in the artist. She has been the medium of inspiration to the prophet and the source of law to the truth seeker. It has ever been "through Nature up to Nature's God."

Our greatest teachers have always recognized the importance of the study of the whole universe. Even the growth of a mustard seed was worthy the attention of Jesus. Aristotle wrote the first natural history. He was led to believe in a complete gradation in Nature, a progressive development corresponding with the progressive life of the soul. Comenius asked, "Why in place of dead books should we not open the living book of Nature?" Rosseau gave us Émile; Spencer stopped to write Education.

It is not a thing which can be isolated. It is simply man's first steps toward finding out the unity and relation in this great whole of which he is a part. It is the A B C of man's course in living. Man is both soul and body. He must ever seek all the manifestations of spirit as developed in himself, as expressed in literature, as evolved in history, and as found in Nature. Sooner or later he will discover the source of all truth and gain a reason for the faith which is within him.

Who shall study Nature? Everybody.
What shall we study? The whole.
How shall we study it? Reverently.
Where shall we study? Everywhere.
When shall we study? Now.

No eye can be too sound
To observe a world so vast;
No patience too profound
To sort what's here amassed.
How man may here best live no care too great to explore.

"The earth and the fullness thereof" are ours. Let us take full possession.

Earth's crammed with heaven,
And every common bush's afire with God;
But only he who sees takes off his shoes.

Even the plain road has its lesson. Now for us the sun shines, the wind blows, the rain falls, the birds sing, the crickets chirp, the brook murmurs, the flowers bloom, the grass grows, the trees clap their hands, and the children shout, "I'm glad I'm alive!"

The study of Nature has played no mean part in the grand achievements of the nineteenth century. Faradays have experimented and discovered. Darwins have observed and reflected. Pasteurs have patiently labored and conquered. Tyndalls have lectured. Kingsleys preached. Huxleys discussed. Agassizs taught. Our civilization is affected, our thought is changed. Steadily the interest in Nature has grown. We have science on every hand, in every form. There is no end of science magazines, science columns in our papers, science sermons from the pulpit, science books of all kinds, technical and popular, some written by authorities, some made for money.

Universities and colleges have changed from seats of learning to laboratories of investigation, where one comes face to face with truth. Even our high schools hold their breath long enough in their Latin race to take fourteen weeks' courses in text-book sciences.

Back in '71 Dr. Harris discussed the need of natural science in all schools, and outlined a course of instruction for the first eight grades. This science wave has reached even the infant workbench of to-day—the kindergarten. What are we doing with that dear little play-world, that child garden which Froebel gave us? Prof. Cattell, in September Science, writes: "As a

psychologist interested in the development of the child, its senses and movements, I wish to urge that scientific education begin with the kindergarten. There are but few things more pathetic than the ignorant zeal of the average kindergarten teacher. I have recently examined a catalogue of materials, and find it simply abominable. Nearly everything seems especially devised to injure the eyesight and the nervous system of the child.

"The young child should be taught to concentrate the attention, to observe accurately, and to make easy movements not requiring nice adjustments. The best thing he can do is to learn to classify things by their resemblances, to watch plants grow, to take care of animals, to learn the geography of the schoolhouse, to use tools, to weigh and measure on a large scale. These are the beginnings of science, and are the best subjects for the kindergarten."

Prof. Jackson has said: "Nature study in all its phases is the first necessity and inalienable right of the child. By the shimmering light, through the tremulous air, and to his inquisitive touch Nature speaks to the child while even his mother strives vainly to be understood. Education begins with these initial touches, and, as contact with Nature widens and intensifies, the senses quicken, the judgment strengthens, the rational imagination grows, and the thoughts which come into the mind as it contemplates the mutual adaptations of the different parts and their relations to the whole are, in their suggestions of infinite law, the loftiest that can possess the human soul.

"Natural science affords the earliest and the only direct means of introducing the child to his earthly habitation. The life, health, and happiness of the individual is dependent upon the knowledge and upon the understanding that he has of their relations to each other and to himself."

Mr. Halleck, in his recent little book, Education of the Central System, shows how important early training is, and how dependent the development of the faculties of the child is upon his contact with Nature. The faculties must be trained in childhood, as the plastic stage or growing time of the brain is limited to the first few years of life.

I fear that the Barefoot Boys are nearly as rare as the Whit-

tiers. Ah! but Whittiers are born—yes, but still they must be developed, not stunted.

Where is the environment of the child?

How is interest continued?

Who gives his first lesson?

The child, a little helpless stranger, is ushered into a new world. Much effort is put forth in his behalf. He becomes the object of affection, the one ever to be considered, and in some cases a veritable little potentate. Father goes forth with the song:

Gold! gold! ever more gold!
Bright red gold for dearie!

and mother sings:

Love! love! nothing but love!
Mother's love for dearie!

After all the great expenditure of time, effort, and affection, are the results the best?

Should man be grieved "to see what man has made of man?"

Do we "waste our powers in getting and spending?"

Is the wealth of the rising generation in sound bodies, the servants of sound minds?

Have we taken possession of our inheritance—the earth, this place not made with hands—or do we live in rooms filled with stuff and nonsense?

Through contemplation of the whole universe have we felt the insignificance of man and through the discovery of law and unity have we confidence that everything is for the best?

Such questions concerning man, his environment, and his living arise at every turn. Thus the attention is centered upon man and the great question of what is his best good.

This problem has its origin in the greatest of institutions—the family—and its consideration is first of all the duty of parents.

The mother school is the most important training institution of the land. The home is a little world; everything is related. Everything is worthy of attention, each is necessary to the whole. The home typifies the greater world in which the

child must some day live. It is full of real, natural things. Even the horse, cow, dog, and cat are friends. The backyard becomes a garden and laboratory as well as a playground. There is a pile of sand for the little ones, a heap of stones which will soon have one of every kind in the vicinity, a row of trees along the road, a flower bed all around the house. In it we find all our old favorites: ferns and Jack-in-the-pulpits on the north side, violets on the east, golden-rod and weeds on the west, corn and onions, peas and beans, and other types on the south. The nursery has seedlings in the windows, spiders' webs undisturbed on the sash, fish, snails, and tadpoles living in a glass dish with water weeds, and turtle, crayfish, and mussels living in a pan filled with sand and water. In the corner are shelves covered with minerals, rocks, weeds, and seeds. Large winter bouquets of twigs, dried plants, and stuffed birds decorate the top.

Pets are entertained, and they say that in the spring a hive of bees will be placed in one of the windows and an anthill brought in and placed under glass. The mother daily receives presents gathered from marsh and wood or taken from garret and cellar. Surely she needs courage to say, "I don't know."

On the bookshelves are reports from Washington containing information on weather, soils, trees, insects, edible mushrooms, and almost everything; old readers rescued from the past for present use. There are also many new books. We recognize Jane Newell's helpful little volumes, Willis's Practical Flora, Needham's Zoölogy, Murche's Object Lessons, Gibson's Sharp Eyes, Thompson's Animal Life, and Morley's Song of Life. There are pictures everywhere, even in a scrapbook. Yes, we need them all. Through the poet or the artist we may be led to his point of view.

The work should correlate with the appreciative living of the day.

> One moment now may give us more
> Than fifty years of reason,
> Our minds shall drink at every pore
> The spirit of the season.

Begin with the sun.

The sun is the source of light and heat.

The sun is a worker.

Heat and light are his agents.

Air, water, and earth are his tools.

As one has said: "Our fathers, the children of Nature, worshiped the sun. No wonder! To them, even in their simple ignorance, it meant more than the cubic miles of fire, more than so many tons of matter. They pictured it not incorrectly as the great divine source of their every good."

The mother and her children find the sun to be the source of heat and light. They note the change of season, record the weather daily, map out the courses of the winds. All these they discover as causes for changes in plant and animal life. They walk out together and drink in the fresh air, feel the beauty of the whole landscape, water, earth, and air, see the clouds and sunset, trace the horizon, picking out the familiar objects, notice the harmony of color, and try to express all.

It is not enough to feel, to see, to hear; we must make all a part of ourselves through expression. Emerson says, "Man is only half himself; the other half is his expression." Draw, model, tell, write.

In selecting the plants or animals for study, let them be common and typical of important groups.

Take the child to the type in its habitat and note the peculiarities of the individual and its environment. Study all this in a relational whole. Collect wholes or the largest parts practicable for future work in the home. Take great pains not to injure the plants or animals. Always collect in such a sparing way that the species will not be exterminated. Attempt to have the best specimens live and thrive indoors. Study the type as a living being, whether it be plant or animal. Observe relation to environment. Discover interdependence, and, I need not add, note the practical use to man.

Observe growth, change, function, and trace each to its cause and associate with organ. Patiently gain the whole life history as fully as possible. In so far as you master the type you are able to interpret all other members of the same group.

State no facts until each child has discovered all that he can. Be untiring in careful observation, slow to generalize,

ready to relate causes and effects, willing to recognize the limits of human knowledge, and at last fit each in its niche in the temple of the world.

When biological law is discovered, apply it to all known types, especially to the highest, man; of all moral teaching, this is the most effective. The study of human physiology can be little more than verbal memory of facts from unquestioned authority unless it be made a part of comparative biology. The fuller the appreciation of all life and its necessary conditions, the more intelligently can we care for the *temple of the soul.* This is the best temperance instruction. Better than drawing serpents in cups, relating stories of the boy who became a drunkard, or adding stimulant and narcotic paragraphs at the end of every chapter.

When animals and plants can not be procured, soil, minerals, and rocks can be carefully studied. Prof. Winchell, in that valuable little inductive manual Geological Excursions, says, "Such lifelong ignorance of geology is quite as unnecessary as deplorable." The elements of the science are not a body of principles difficult to master, nor encumbered with a greater number of scientific terms than the science of botany. The data of geology lie all about us, and are the most obtrusive and noticeable of all the objects which we daily encounter. Stones and rocks never fail to awaken the curiosity of the boy or girl, and there are few children who have not made collections of stones, distinguishing their varieties by precisely the same characters as the most expert student. Usually it seems a dictate of educational philosophy to take a hint from these childish predispositions and aptitudes, and shape the child's education with some regard to what he seems peculiarly fitted to study.

The ignorance of the mother may be urged as an excuse for the absence of Nature study. Is it not the greatest argument for it? President Jordan remarks, "A growing man incites, but not even mold will grow on a fossil." Dr. Hall has said, "Those who have capacities for growth feel miracles, and later know Nature." Spencer says: "To pursue the true course is simply to guide the intellect to its appropriate food, and to habituate the mind from the beginning to that practice of self-help which

it must ultimately follow. . . . Children should be led to make their own inferenees. They should be *told* as little as possible and indueed to *discover* as mueh as possible." Of course, the better a general knows the eountry the better he ean lead his army. But if he knows not the country, still the army must be led.

Emerson has said: "The sun illuminates only the eye of the man, but shines into the eye and the heart of the ehild. The lover of Nature is he whose inward and outward senses are still truly adjusted to eaeh other, who has retained the spirit of infaney even into the era of manhood. His intereourse with heaveu and earth beeome part of his daily food."

Agassiz wrote: "Children marvel at the phenomena of Nature, while grown people often think themselves too wise to wonder, and yet they know little more than the children. But the thoughtful student reeognizes the truth of the ehild's feeling, and with his knowledge of Nature his wonder does but grow more and *more*."

We must "beeome as little ehildren."

Let all the family begin by making one-of-a-kind eollection. In seeuring fossils be sure to get enough of the bed roek to tell the whole story, mold as well as east. Note loeality and position, and label the speeimens, stating all you know. Some day you will need it. Try to find the earth's erust exposed in your section. Make exeursions to all the railroad cuts, new eellars, and wells. Perhaps your river banks ean give you the key to the formation. "Nature will be reported; all things are engaged in writing its history," says Hugh Miller.

Seleet a tree near by whieh must be passed every day. Wateh it earefully. Record its changes. Read the reeord on its bark. It is a living, growing, working being. It is affeeted by its surroundings. It adapts itself and develops into the best individual possible. How instruetive are the chapters in its life history, of development, maturity, reproduetion, decline, and death!

Study the effeet of running water on the surfaee. Every heavy rain will show you how Nature carries and sorts materials. Study water in all its forms: the steam and vapor from your

teakettle and the pan of water left standing in the sun; the fog, cloud, rain, and hail; the frost on the window pane; hoar frost and snow; the scum of ice, ice floating in the glass pitcher, the bottle of water corked and left outdoors to freeze, the patches of ice on the walks, and the outside window sills.

Every day is full of natural phenomena, and we should never cease asking, Why?

Reading is good in its place, but it alone can do little for any of us, and much less for the child. Reading can not make us lovers and interpreters of Nature any more than it can make a musician or an artist. What we need is to have Nature out of doors, Nature indoors. Make discoveries for yourselves, live your discoveries, teach your discoveries.

Many say that "we have no time." It is *because* our stay here is so short and living so important that we must economize time and energy by selecting the most beneficial and eliminating, not only the bad, but everything which is not the *best*.

How many live here and never know what a paradise this earth is!

Observation and reflection which result in an attitude of interest and sympathy toward all phenomena in our environment enlarge the horizon, and cause the growth of the individual in the most natural and best way.

Our concept of Nature should be more than something green. Nature study should be more than collecting things and finding out with what names some one has laden them. Nature study is the attempt to understand everything around us in its causal relations.

There comes to me that picture of Watts, sitting before the open fire, covering the nose of the teakettle while his mother is busy at the cupboard near by, and another of Newton watching an apple fall to the ground. One whose mind in the first receptive years has been filled with pleasant images and clear concepts of the beautiful and the true in his surroundings has a storehouse for future use which will serve him in whatever he does and wherever he goes. It will open up to him the literature and art of all time. Through thorough possession of the types within his reach he gains insight into this mysterious world of

relations. He need never be alone, never idle. Each morning the waking thought is one of wonder and ambition to see and do.

Nature study helps to develop the individual, and to give such an attitude of mind that he becomes an independent, appreciative *liver*.

Education is more than ways of doing things. It is more than making a machine of one's self that bread and butter may not be wanting. It is the formation of such a habit of living as results in the growth of the spirit toward perfection. It begins in the cradle, and ends—we know not where!

Mothers and teachers, let us live that there be fewer "delving, eyeless moles." Train the child to be a machine only when he must be. Develop a sound body, the servant of a sound mind. Work to create an atmosphere that shall lead to a habit of joyous, humble, reverent living. Strive to send children forth with the song:

> This world's no blot for us,
> Nor blank—it means intensely, and means good.
> To find its meaning is my
> Meat and drink.

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## THE IMPORTANCE OF BRINGING YOUTH IN TOUCH WITH GREAT LITERATURE.

By HAMILTON W. MABIE,*

New York City.

No greater good fortune can befall a child than to be born into a home where the best books are read, the best music interpreted, and the best talk enjoyed, for in these privileges the richest educational opportunities are supplied. Many things are said

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* Owing to a misunderstanding in the final arrangements of the programme, Mr. Mabie was unable to be present as announced. By special request, he has most kindly written and presented to the Congress the above paper, to be printed with the report of the meetings.

to which he lacks the key; but the atmosphere of such a home envelops him in the most receptive years; his imagination is arrested by pictures, sounds, images, facts, which fall into it like seeds into a quick soil; his memory is stored without conscious effort. It is his greatest privilege that a life so large and rich receives him with unstinted hospitality, and offers him all he can receive.

Now nothing could rob a child so circumstanced so grievously as to attempt to bring such a home life down to his comprehension instead of leaving him free to grow into it and up in such a home which the child does not fully understand; there is music which is far beyond his intelligence; there are books to it. The boy who hears the talk of cultivated men and women at table about current affairs and subjects of permanent interest has the very finest of educational opportunities; the boy who listens to talk which is intentionally brought down to the level of his intelligence is by that act robbed of his opportunities. Parents make no more serious mistake than taking the tone of the family life from the children instead of giving that life, clearly and pervasively, the tone of their own ideals, convictions, and intelligence. Nature does not present one aspect to children, another to mature persons, and a third to the aged; she presents the same phenomena to all, and each age takes that which appeals to it, dimly discerning, at the same time, the larger aspects which are to disclose themselves later on. The child loves Nature for certain obvious and beautiful things which it readily finds; but Nature is all the time enriching the imagination of the child beyond its care and consciousness. And the method of Nature must be our model.

If we could arrange Nature for children by selecting a few pretty flowers, a few colored stones, a few fleecy clouds, and separating them from the sweep and majesty of the universe, we should make the same blunder which we are constantly making by excluding children from the influence and power of great books and condemning them to the companionship of books written to fit different stages of development, as shoes are manufactured to fit feet of different sizes. The attempt to create reading matter for children, based on their ability to receive

and understand at a given age, shows lamentable ignorance of the child mind and lamentable ignorance of the stuff of which great books are made. The mind is not, like the feet, accurately measurable at a given moment; it presents, at given moments, certain definite limits of expression, but it never discloses its capacity for reception. And it is an open secret that it can receive, brood over, and find delight in ideas which it only dimly understands; more than this, such ideas are often the most nutritious food of the growing mind.

There are a great many so-called children's books which are wholesome, entertaining, and educative in a high degree; but they possess these high qualities not because they are children's books, but because they are genuine, veracious, vital, and human; because, in a word, they disclose in their measure the same qualities which make the literary masterpieces what they are. It is a peculiarity of such books that they are quite as interesting to mature as to young readers. Of the great mass of books written specifically for children it is not too much to say that it is a sin to put them in the hands of those who have no standards and are dependent upon the judgment and taste of their elders; a sin against the child's intelligence, growth, and character. Some of these books are innocuous save as wasters of time; many more are sentimental, untrue, and cheap; some are vulgar.

The years which are given over to this artificially prepared reading matter—for it is a profanation to call it literature—are precisely the years when the mind is being most deeply stirred; when the seeds of thought are dropping silently down into the secret and hidden places of the nature. They are the years which decide whether a man shall be creative or imitative; whether he shall be an artist or an artisan. For such a plastic and critical time nothing that can inspire, enrich, and liberate is too good; indeed, the very highest use to which the finest results of human living and doing and thinking and speaking can be put is to feed the mind of childhood in those memorable years when the spirit is finding itself and feeling the beauty of the world. This is the moment when the race takes the child by the hand, and, leaning over it in the silence of solitary hours, whispers to it those secrets of beauty and power and knowledge

in the possession of which the mastery of life lies. This is the time when the boy who is to write Kenilworth is learning, with bated breath, the great stories and traditions of his race; when the boy who is to write the lines on Tintern Abbey is feeling the wonder of the world and the mystery of fate; when the boy who is to write the Idylls of the King is playing at knighthood with his brothers and sisters in the Lincolnshire fields, and the brave group of noble boys and girls are weaving endless romances of old adventure and chivalry. This is the time when, as a rule, the intellectual fortunes of the child are settled for all time.

In these wonderful years of spiritual exploration and discovery the child ought to have access not to cheap stories, artificially and mechanically manufactured to keep it out of mischief, but to the records of the childhood of the race; his true companion is this august but invisible playmate. That which fed the race in its childhood ought to feed each child born into its vast fellowship. The great storybook of mythology, with its splendid figures, its endless shifting of scene, its crowding incident, its heroism and poetry, ought to be open to every child; for mythology is the child's view of the world—a view which deals with obvious things often, but deals with them poetically and with a feeling for their less obvious relations. The dream of the world which those imaginative children who were the fathers of the race dreamed was full of prophetic glimpses of the future, of deep and beautiful visions, of large and splendid achievement, and of that wholesome symbolism in which the deeper meanings of Nature become plain. Out of this dim period, when men first felt the wonder of the world, and felt also the mysterious ties which bound them to Nature, issued that great stream of story which has fed the art of the world for so many centuries, and will feed it to the end of time. For these stories were not manufactured; they grew, and in them is registered the early growth of the race. They are not idle tales; they are deep and rich renderings of the facts of life; they are interpretations and explanations of life in that language of the imagination which is as intelligible to children as to their elders; they are rich in those elements of culture which are the very stuff of which the deepest and widest education is made.

Now this quality, which invests Ulysses, Perseus, Thor, Siegfried, Arthur, and Parseval with such perennial interest, is characteristic of the great books, into so many of which mythology directly enters. The Odyssey is not only one of the great reading books of the race; it is also one of the great text-books. Shakespeare is not only a great story-teller; he is also an educator whose like has been seen only two or three times in the history of the world. Teach a child facts without the illumination of the imagination, and you fill the memory; give these facts dramatic sequence and impart to them that symbolic quality which all the arts share, and you stir the depths of a child's nature. The boys whose sole text-books were the Iliad and the Odyssey, and who learned, therefore, all their history and science in terms of the imagination, became the most original, creative, and variously gifted men who have yet appeared in history; they were drilled and disciplined, but they were also liberated and inspired. A modern writer has happily described Plutarch's Lives as "the pasture of great souls"; the place, that is, where such souls are nourished and fed. Now the great poets, novelists, historians, supply the food which develops a strong, clear, original life of the mind; which makes the imagination active and creative; which feeds the young spirit with the deeds and images of heroes; which sets the real in true relations to the ideal.

These writers are quite as much at home with the young as with the mature. Shakespeare is quite as interesting to a healthy boy as any story-writer who strives to feed his appetite for action and adventure; and Shakespeare is a great poet besides. He entertains his young guest quite as acceptably as a hired comedian, and he makes a man of him as well. There is no need of making concessions to what is often mistakenly supposed to be the taste of children by giving them inferior things; let them grow up in the presence of superior things, and they will take to them as easily as they will take to cheaper things. Accustom a child to good painting, and he will never be attracted by inferior pictures; accustom him to good music, and the popular jingle will disgust him; bring him up with Homer, Shakespeare, Plutarch, Herodotus, Scott, Hawthorne, Irving, and it will be

unnecessary to warn him against the books which are piled up at the news stands and sold in railway trains. The boy who grows up in this society will rarely make friends with the vulgar and the unclean; he will love health, honor, truth, intelligence, and manliness. For reading is not only a matter of taste and intelligence; it is a matter of character as well.

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## STORIES AND STORY-TELLING.

By Dr. WALTER L. HERVEY,
New York City.

My theme is one which naturally appeals to all lovers of children, or perhaps I should say to all whom children love. It is one which must appeal to all who would win the love of childhood, for a story is a key to the door of the heart of every child. And it is my object, in a simple and homely way, to answer the question, "What is a story?" In answering this we may find that we have learned why it should be told, and why, when told, wield such power, and how one can acquire the difficult art of telling a story, and whence derive material for stories to tell. And if there is one mother present who does not tell stories to her children, or one whose children do not burden her with requisitions for more stories than she does tell, to her in particular I speak.

Let me say before I go further that when I say "mother" I mean both parents, without distinction of sex. Every man ought to mother his children once in awhile. There is altogether too much maternal monopoly. It is bad enough that the mother is allowed by a wise Providence to do so many things for the children that the father can not possibly do. The list should not be increased beyond need. The so-called head of the house, who too often is only a figurehead, should be allowed not only to put the children to bed at least once a week, but to get even with the mother in the matter of exclusive privileges by doing some

things for the child that the mother is not allowed to do at all—to have and to tell some stories on which he alone has the copyright. The man has handicap enough by reason of his nature. I am here to stand up for the rights of man, and in particular for his right to tell his children stories.

The earliest occupation of parents and teachers is to provide for their children suitable food. Nurture is the prime need, and that not merely of body but of spirit. Of this nurture of spirit there are three kinds. The first is found in the experiences of the child himself, his personal touch with the world of persons and things as it presents itself directly to his senses and his imagination—the world of his own little life. This is the core of reality for him and the ultimate point to which all else is referred, by which all else is interpreted, and without which all else is empty. But this is essentially narrow. A child shut up in the round of his own personal experience is pitiable. Nature helps him out somewhat by keeping alive the memories of the past, so that the child may look at himself as upon something external to himself, and so grow. But even this is too narrow a diet for the soul. There must be something more than self or there will not even be that.

The second source of nutriment is the example and parallel afforded to the child by the lives of those who touch his own. Into these he projects himself, putting himself in their place with broadening sympathy and deepening insight, to the nourishment of his spirit. But this, too, is narrow and narrowing, for the child has to deal with such folk as you and me, and we, alas! in our realization fall so far short of his potentiality, and in our imperfection and pettiness of individuality fall so far below the standard of his type, that sometimes it would be better for him (to use a homely phrase) to have our room than our company. A complete dietary demands something more and something wider and freer and more ideal than personal experiences or examples. This is found in the world of things and relations not present to sense, the world that lies far beyond the possibility of present personal experience; the world, it may be, of childhood in distant lands, of days and festivals different from known customs; the world of fancy and folklore, myths

and fables, peopled with fairies and giants and heroes, and the mighty powers of good and of evil.

Danger there may be that this world of the imagination shall crowd out the world of hard reality. But danger there certainly is that the Gradgrind world will have more than its proper share. The "God of Things as They Are" will have his innings soon enough and long enough. Childhood is the time for pure service of the God of things as they might, could, would, or should be.

The story, then, is the child's food. Without it he will become rickety and anæmic.

The language of the story is the current coin of the child's world. The people of the story are the inhabitants of the child's world. The people in the present world the child often can not understand. How many times the child gives up his father as a hopeless case! He doesn't understand his talk, he can not be interested in his life, his goings and comings are without reason, even if they have a certain rhythm, and his very attempts at play are often bungling and beside the mark. But in the child's world everything is something, and everything is doing something worth while, and everything is interesting to the child because it speaks his own language. It behooves us to learn this language. Robert Louis Stevenson knew it by heart. His Child's Garden of Verses is for the most part written in it (and a sweeter and lovlier garden never grew!), and his example should encourage us.

But the story is also a picture of life at large. It may be an elaborate canvas, it may be a thumbnail sketch, or a cartoon, but it is always a picture. It has form, color, concreteness; it appeals to the imagination, and through the imagination to the power to imitate, to dramatize, and to take up into life. And it is life that forms the theme of every story. It may be the life of the child himself, what he was and what he did when he was very little. A child of twenty months has gone on record as being pleased with such reminiscence, and it has been remarked that many adults never outgrow this elementary stage of wanting to hear stories of their own doings.

But to rest at this point is narrowing and selfish. The child

must get out of himself and away from himself. He must look at life, the life of the world, the life of the world as shown in stories, until he penetrates the disguise of everything strange and foreign, and through the mask recognizes himself.

The whole world of stories lies open to us. What shall be the principle of choice?

The answer is simple and sure. Every story should have educative (I do not mean *instructive*) value, for life is too short to tell stories that do not make for the evolution of spirit and the building of character. Hence every story must contain the universal and the ideal; the universal, or the child will not see in the picture his larger self; the ideal, or the child will not see in the picture his better self. Not that the story may not contain the bad. But let the bad be shown so plainly that it *appears* as bad. Do this, and you have presented the ideal. The crime of our day against childhood is rather the placing before it of the local, the petty, the commonplace, and the distorted. There are publishers who each year place before an undiscriminating public attractive books for children, in which charming pictures are unequally yoked with inane reading matter. Both publishers and public should know better. Fine feathers ought to mean fine birds. Either the feathers ought to be worse or the birds better. I have not said that these stories are immoral. They are not. They are pure, and often they treat of country scenes. But they present no "view of life," and are told in language which has no literary merit, and which is often distinctly bad. Where there is so much that is universal and ideal, there is no excuse for that which lacks both. And this is true both of the made-up stories in books and the made-up stories we make up ourselves out of whole cloth, or rather out of no cloth at all.

For this reason an old story is likely to be a better story than a new story, a folk story or a world story than one written about an individual; and for young children an animal or a plant story better than a human story, unless the human relations be very simple and true.

The tale of Ulysses will charm a boy of four, when General Grant would only confuse him. Himself he can put into the

place of Ulysses or of Telemachus, his mother he sees in Penelope, and in Euryeleia his own nurse. There is nothing that interferes with the boy's projecting himself forward and being a man like Ulysses, for in many ways Ulysses after all was only a boy like him. Let it be the story of the raft, for example, that is being told. The child will hang on the lips of his mother till she is done, and will reward both the author and *raconteur* not only by saying with fervor, "I tell you, that is a good story," but by making Ulysses over into himself. The story of Jacob and Esau told about imaginary boys would lose the exquisite flavor of reality; if told about real boys of one's acquaintance, might cause embarrassing complications. In stories of animals and plants we have the basal ideas of food and clothing, of the simple relatedness of all things; we have the elemental passions, and the epic of growth, reproduction, and decay. And in these the child can find, and does sooner or later find, the picture of his own being and becoming. There is no child whose knowledge of himself is not enriched and quickened by hearing the story of the Discontented Pine Tree, or the Constant Tin Soldier, or the Ugly Duckling. While in the stories of the Heavenly Father as the source and creator of us all the child finds the answer to the questions that first arise in his mind when he looks at the world. "Where do these things come from?" "What was before anything was?" "If God made everything, who made God?" "Is there a last 'count,' and if so, what is it?" "What will be here after everything has gone? And where shall I be then?" I know a child of four who demanded the story of creation for many successive days. He would hold up the wash cloth with the ejaculation, "Now I will make the moon." He would say, as one raised the curtain or turned on the gas, "Let there be light," and he himself set forth the reason why it was necessary for God to make light first of all, in order that he might see to make everything else. And this was not irreverence. It was simply the natural impulse to put himself in the place of every actor in the story world, and thus to widen his sympathies and himself, and to participate even with the Creator in creative activity.

But let no one suppose from this that we may attempt to

give a complete account of what stories do for the spirit of the child. As well might you try to describe in set terms the effect of the Maine woods upon your spirit or compute by psychological measurements "the surge and thunder of the Odyssey." What's done we partly may compute; the rest we must take on faith. There is a type of story sometimes called the medicine story, where a specific fault is sought to be uprooted by a specific story. A discontented child is told the story of the little pine tree that wished it had leaves, and came to grief through the granting of successive wishes until it begged for its own dear needles again. A disobedient child is shown his own character as in a mirror through the story of the lamb that went disobediently forth from its mother and found that everything had to obey, and obeying was better after all. The child who is afraid of physical pain will be braced up by the heroic example of the brave baby, and the child who says "I can't" and lacks self-control will appreciate the psychological story of the fairy whose name is "I am that which wills," and whose abode is in the heart and mind of every little child who is willing to receive her and be helped by her. No one who has tried such stories can doubt their efficacy, and the ability to tell them pertinently and yet with delicacy and tact is an accomplishment well worth our emulation.

But if there are specifics and medicine stories, there are also stories that build up the general health and act rather as food than as physic. And these we should not bring too strictly to the bar of definite moral evaluation. If they breathe the spirit of freedom, of sympathy, of helpfulness, if they are beautiful and clothed in literary form, it matters not so much whether we can see what they are good for or not. Their effect may be more subtile than our organs of appreciation or analysis are able to detect. If the child is interested in them and clings to them, this is a good though not infallible sign. Only time and experience scientifically interpreted can decide some of these questions. But my plea is for a spirit of breadth rather than the narrowness to which we are often prone.

Finally, a good story is a work of art. Therefore seek originals rather than adaptations at secondhand. The latter are

suggestive and helpful, but often lack reality and tang. The best adaptations for you are, or ought to be, those you make yourself. To know a good story is to have literary taste; to tell a good story is to be master of a noble art. The mother or the kindergartner who holds a group of babies for a quarter of an hour with the story of Siegfried *in petto* is as truly an artist as the one who casts the spell of the real Siegfried over children of larger growth. How may this art be acquired? First, I think, by living in the world of stories, reading them again and again, becoming filled with their swing and their rhythm and their spirit. This spirit, swing, rhythm will first work in the spinal cord, afterward in the cerebrum, and then in the latter stage it will be time enough to think analytically about technique. The unconscious story-teller is surest at the start, but later is unsafe, because undiscriminating and uncritical. The order is vital. The story-teller is first unconscious because naïve. This is the spinal cord stage. Then he becomes critical, appreciative, and embarrassed. This is the stage of cerebral interference and inhibition. Finally, he becomes unself-conscious again through habit and mastery; cerebrum and ganglia, as master and servants, are at peace. The first stage soon merges into the second. It is not long before the thoughtful student of the story-teller's art feels, and then sees, that the rhythm which at first was felt may be consciously reproduced; that the static of description must be used less, the dynamic of action more; that there is a vital difference between trying to arouse a feeling by use of the language of the emotions and enabling one's hearers to manufacture the feeling for themselves by providing the ground and substance of feeling; and, finally, that a story is a little drama, that it has a setting, a background, an introduction, without which the tale is bare and lacks atmosphere; and that in every story there is unity, proportion, and harmony, which must be secured by a suppression of irrelevant details and by wise self-restraint.

If a story is a picture, it must be seen; if it is a picture of life, it may be lived. Seen and felt it must be by *us* first of all, for if it has become so much a part of ourselves that we see it, there need be no thought about tone and gesture and inflections

in the telling, and no fear that the picture will not live in the imagination of those to whom it is told.

Let no one be discouraged. The child's taste meets us at the point of our need. The young story-teller needs practice; the child demands the same story again and again. The neophyte in story-telling is unable to carry a long thread without losing it, and the infant is equally limited. One of the most successful and dramatic stories I ever heard of was told recently in our kindergarten by one of the children. It consisted of twenty-three words. Here it is: "I went away from home to my auntie's. When I came back, what do you think I found? A dear little baby brother." That was all, but it was enough. It held the audience spellbound. And who of us can not begin so?

I close, therefore, as I begin (which, by the way, is often a good way in story-telling), with the hope that this half-hour's talk may be the means of giving to some little folk represented here a richer childhood, and to some parent, father or mother, a practical hint as to how we "may live with our children."

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*FRIDAY EVENING, 8 O'CLOCK.*

## THE ART OF REARING CHILDREN.

By Prof. ELMER GATES,

Chevy Chase, Md.

Ladies and Gentlemen: It gives me the very greatest pleasure to address so many of the mothers of America. I hope that some years later I may address a national congress of both mothers and fathers—an international or world's congress of parents. I am very glad that it is to the credit of Washington that the first Congress of Mothers has assembled in our city, and I feel especially indebted to the noble women who have this enterprise in charge.

I wish that I might have time to more fully explain the ex-

perimental researches upon which I shall base the conclusions of this address; I feel it a serious matter to attempt to speak to you, and through you to other mothers, on this subject of such vital importance—that of the begetting and rearing of children.

I will at once commence at the beginning of my subject by explaining a few of those experiments which led to the conclusions I am about to present to you. I wish, in the first place, to assert distinctly that my experiments have been so far almost entirely private, and, when once published and fully explained, will have to be confirmed by other experimenters, and then correlated and co-ordinated with the entire body of the sciences. And when that has once been done I believe that we may expect to have something like an art of rearing children—a science of eugenics! What I have to say upon this subject I believe will be fully corroborated in the near future by other investigators, and the mothers of the civilized world will then be in possession of the data that will enable them to scientifically regulate the most sacred of all human functions by the light of biological and psychological science. All hail to that time!

When I speak of heredity, I mean simply the well-known fact that living organisms in reproducing their kind beget their like, the progeny, however, always varying slightly in almost every anatomical and psychological particular from their parents. But heredity does not mean the transmission of characteristics—anatomical or mental—which may have been acquired by the parents during their lifetime and, of course, subsequent to their own birth. It has even been strenuously denied that it is possible to acquire any character which we have not inherited. Eminent biologists have recently denied that we can transmit to our offspring those qualities or traits of mind and body which we have acquired during our lifetime—that no evidence has been adduced that a father or mother can transmit to their children characteristics which they (the parents) did not inherit. There is thus a difference between hereditary transmission and the transmission of acquired characters. It has been stated that though for ages the Chinese women have had their feet artificially deformed, they have not been known to transmit these defects to their children; that circumcision has not, though

practiced for generations, transmitted any defect; and that when the tails of mice are cut off for a number of successive generations the progeny still inherit normal tails, there being no definite tendency to transmit mutilations. You will see later on in my remarks that these experiments are inconclusive, because mutilations do not create that kind of structural brain changes which alone, as I have discovered, are the basis of the transmission of acquired characters. Now, in face of these diverse opinions, I wanted to discover if parents could transmit acquired characteristics, and how; and also how to prevent the transmission of hereditary or acquired immoral characteristics.

I desire to put myself on record as supporting the doctrine that we can transmit acquired characteristics, and will explain some experiments which prove how we can acquire new capacities which we did not inherit, and how we may avoid transmitting undesirable traits.

The basis of these experiments on heredity are some experiments on brain building which I made earlier in my life, and about which I gave an account, four years ago, in a lecture at the United States National Museum, under the auspices of two of the scientific societies of Washington. In that lecture I stated that I had succeeded in demonstrating to my own satisfaction that conscious mental activities create in special parts of the brain new chemical and anatomical structures which are the embodiments of those conscious experiences, and that the refunctioning of such structures are essential to the remembrance of those experiences; and that by a systematic and taxonomic regulation and repetition of these mental activities belonging to some one definite mental faculty I had succeeded in giving to certain animals more brain cells in that part of the brain where that function is located, and that I gave them more brains and also more mind! The method of doing this I have elsewhere described, and I described it in that lecture. Briefly, it consisted in giving dogs an unusual and extraordinary training in the use of some one mental faculty, such as the faculty for the discrimination of colors, and in depriving other animals (collie dogs) of the same age and species of the opportunity to use that function (by keeping them, as in the above case, in a dark-

ened room), and then, after the first group had been trained twelve months and the second group had been deprived of the chance to use that function for an equal period of time, I killed them and examined their brains, and found some startling results—namely, that mental activity of a definite kind creates in a definite part of the brain a series of corresponding new structures. The dogs that had been kept in the darkness had less than the usual number of brain cells in the seeing areas of the brain, and the cells were smaller than normal; and the dogs that had been trained to discriminate between pitches, hues, tints, and shades of color many times per day for twelve months had a far greater than the usual number of brain cells in the seeing areas of the cerebral cortex—a greater number than any dog of that age and species ever before had, and the cells were also much larger and more complex in their internal structure, and had more dendrites and collateral filaments, and so on. Mind activity, therefore, creates organic structure, and organisms are mind embodiments. But I gave these dogs not merely more brain cells, but more mind than they had inherited—that is, dogs can by brain building get acquired characteristics.

I said in the beginning of my lecture that my experiments would have to be confirmed by others before they could become part of the body of modern science. I am therefore happy to say that one experimenter has done work since I made a public statement of my conclusions which corroborates my basic conclusions. I refer to Prof. Aurelio Lui, of Stephano's laboratory, in Italy, whose researches are described in vol. xx, page 218, and vol. xxii, page 27, of the Revista Sperimentale di Frenatria, etc., for 1894. I refer to the report in full, but will state that he concludes that as animals more and more acquire the faculty of walking, the corresponding parts of the brain acquire a greater number of brain cells, and that these cells become more complex, and so on. I have mentioned this in order to give you more confidence in my conclusions regarding my experiments on heredity and the transmission of acquired characters.

It fortunately occurred to me to apply this law of brain building to the successive descendants of a male and female Guinea pig for five generations, and I found that the fifth generation

was born with a far greater number of brain cells than could be found in animals not thus trained. I applied brain building to the seeing areas of these Guinea pigs, and when I had given them as many new brain cells representing as many color memories as I could, I then allowed them to propagate, and applied the same brain-building process to two of their descendants, and so on until the fifth generation. The Guinea pigs of this fifth generation were killed as soon as they were born and their brains examined. I found in the seeing areas of these brains a far greater number of cells than I had ever been able to find in the corresponding areas of Guinea pigs whose ancestors had not thus been trained. These experiments prove that acquired characters can be transmitted, and reveal the method for acquiring character that has not been hereditarily transmitted. Other experimenters will repeat my researches, and I am sure will find similar results. The way to create a new character is to cause the mental activities to create new brain structures, and this law promises to lay the basis of a science of begetting children.

It lies in our power to create by voluntary effort previous to the begetting of a child such brain structures as we may desire to transmit. Is this not a momentous opportunity and an awe-inspiring responsibility?

This law is operative in the lowest known forms of life, simple cells, the physiological units, which are also the psychological units of all higher forms of life on earth. If such cells are caused to engage in some one definite mental activity over and over again, generation after generation, new structures will be created in the cells, and those structures will differ as the mental activities differ. Cells *feel* stimuli, and this feeling is a mental activity, and when it is caused to be systematically repeated, a structure will arise which is the embodiment of that kind of mental action. It is *mind* that distinguishes inanimate from animate matter. By this process we do not kill off all those cells which can not respond to the stimulus, which would be the method of survival of the fittest; but we cause all of the cells, without killing any of them, to engage in the excessive repetition of some one of their mental activities, and thus produce new

structures in the cells, which at the commencement of the experiment the cells did not possess. This seems to prove conclusively that structures and mental characters can be acquired other than those hereditarily transmitted, and that all of the structures and mental capacities created by the brain-building process can be transmitted.

Another experiment of fundamental importance consists in determining the chemical constituents of the human secretions and excretions when the person is under the influence of different emotions. The evil and painful emotions create in a very few minutes poisonous chemical products in the fluids of the body. Thus, anger produces a different poison than fear, and sorrow a still different product, and all of the evil and the depressing emotions produce katabolic and poisonous products which lower the tide of life, while the good and pleasurable and sublime emotions create in the blood and within the cellular substances of the body a series of anabolic and nutritive products which augment every physiologic and psychologic function. Now it can be shown that these products of the evil emotions interfere with the rate and completeness of cellular development by retardation and by the production of various abnormalities, while the anabolic products promote normal cellular growth. Thus I found that the rate of cellular multiplication in lower organisms —that is, the frequency of cellular segmentation within a given time—is lessened by these poisonous products. The application is this: It is well known that the child during the nine months of gestation grows from a single cell by cell multiplication to a fully developed child, and that during this period at certain times the several developments of certain organs commence; thus at a given period the spinal cord commences to form, at another period the liver, or the heart, or the brain, or a certain part of the brain, and if at the time when an organ is just commencing to form the mother throws into her blood, through harboring some evil emotion, some of these poisonous products, she will feed the child with them, and thus arrest the normal rate of cell multiplication, and that organ will fail to attain normal growth in size and be otherwise vitiated. But if instead of this all of the good emotions are dirigated into activity, then

the child will get all of the normal nutritive products essential to complete growth of all its parts.

But these emotive products affect also the sperm cell of the male and the egg cell of the female; hence the parents should for at least six months or a year before creating a child avoid all evil emotions and dirigate all good emotions, so that the germ and egg may carry to the conceptive process normal structural and chemical growth, so that none of the evil emotions may have distorted the hereditary desirable qualities, and so that all of the good emotions through their nutritive products may have enabled these germ plasms to convey the desirable qualities. During these fateful nine months of gestation the child ontogenetically repeats the phylogenetic history of the evolution of life on earth; it passes through all of the stages from the lowest to the highest, and if the normal nutritive anabolic products only feed the child all of these stages will be normally completed, but every evil emotion will arrest or pervert some of these stages by interfering with the rate and character of cell development in the child. Bring into daily use all of the happy, good, moral, æsthetic, altruistic, sublime, worshipful emotions before and during gestation, avoiding absolutely all of the irascible, unhappy, painful, critical, immoral, and evil emotions, and you will transmit the better characteristics to your child just to the extent that you have builded their corresponding structures in your brain. Have plenty of normal exercise, plenty to eat, and have plenty of rest and sleep.

Remember that only those characteristics of intellectual and emotive activity which you have structurally builded in your brain previous to the creation of the child can be transmitted to your offspring; hence the parental training should, to produce best results, commence long before the creation of a child, and even these results can be arrested during gestation by wrong emotions. When you put into the brain new structures by mental activity, these structures will be transmitted like all other of your anatomical traits, but during gestation these traits may be augmented by good or perverted by evil emotions. Conscious activities must create memory structures in the brain before the capacities represented by these conscious activities can be

transmitted. The experiment upon white mice, previously mentioned, in which their tails were cut off for a number of succeeding generations, failed to develop mice without tails, because cutting off tails was not a process of brain building. If you train these mice to use their tails in a prehensile manner, so as to develop in the brains of the mice a new series of more skillful memory structures of muscular motions in their tails for several generations, you will find the fourth generation will be born with greater prehensile tail capacity. This experiment is of fundamental importance in this subject. The mind activity must initiate the change in the brain structures if you would transmit an acquired character.

And now I would like to utter an appeal through you to all mothers: The incoming generation looks to you to be well born. It is seen to be a fearful responsibility to bring into the world a human being when we realize that we have it in our power to direct for weal or for woe the intellective and emotive character and moral disposition of the child yet unborn and uncreated. Therefore it falls to the duty of parents to make adequate preparation for the creation of a child; the whole question of hereditary transmission and mind building and allied subjects should be systematically and exhaustively studied in biological and psychological laboratories, the data carefully verified, and the knowledge diffused in such shape that parents can apply it.

America—the whole world—calls to us for better men and women, and if we do our duty and take advantages of the opportunities offered by science, the next generation will have less sorrow, war, crime, and disease, and the number of defectives will be less.

I wish to reiterate that every conscious experience creates in some part of the brain a definite structure, that every evil emotion creates in you poisons and that good emotions create nutritive products, and you can regulate these conditions at will. Those emotive and intellective activities of your mind which you have not systematically exercised so as to create structures in your brain before the creation of a child will not be transmitted to that child; and what is transmitted to the fœtus at

the beginning of gestation will be arrested or augmented according to the kind of products thrown into the blood by the mother's emotions. A mother knowing this dare not harbor in her heart any of the evil emotions, and knowing that happiness, serenity, love, and all pleasurable emotions create nutritive products, do you think she will neglect to bring into her mind daily and systematically all of these conditions? She will go by herself an hour or more each day, in quiet and silence and away from all distracting influences, and call up each one of the desirable emotional conditions to the fullest possible intensity and joyousness and worshipful adoration; and oh, mother, if it be your privilege to cultivate your good emotions one year before the creation of the child, inhibiting all wrong and selfish emotions, and if it be your further privilege to have had created in your brain all kinds of intellectual structures from a study of the sciences, you will then have a fair chance to create a better child than you could otherwise have done. Our country demands and your mother love craves such a child, and I believe that in bringing about such a state of things we must look most to the influence of the mothers. A wife's love is something for which a man will strive; therefore let the wife give her creative love only when a man is worthy of it, only when he has for some months at least been leading a noble, courageous, and unselfish life. Oh, do not create a child during the months of dark despondency and wrongdoing, if such there be, but wait until life is cheerful and morally clear! A wife can control this fountain of life; she can grant her privileges only for worthy motives, and any man worthy of them will lead such a life as to deserve them.

Produce great persons—great *persons*—and all other things follow. To create great persons is the divine task of parentage—to give to the world greater and better men and women. America asks for such men and women, and in the words of the poet she says:

> Bring me men to match my mountains,
> Bring me men to match my plains,
> Men with empires in their purpose,
> Men with eras in their brains.

Bring me men to match my prairies,
Men to match my inland seas,
Men whose thought shall pave a highway
Up to ampler destinies.

Oh, the great and glorious task of parentage! It seems to me that the most responsible position in which a man and woman can be placed is that of begetting and rearing a child; it requires the most preparation, the highest knowledge, the greatest self-control, and the supremest patience, self-sacrifice, and love. It seems to me that the religion of the future will center closely around the conjugal life and the cradle, and that science, art, and philosophy will be content to bring their fairest gifts to the hymeneal altar. The mother must not be enthroned merely in our love, but she must sit enthroned over the weal of the incoming generation; she has the making and training of the fathers and mothers of the future.

I believe no possible training after the child is born can equal in importance what can be done before birth.

Oh, mothers of America, my appeal is that you study the laws of life and mind, the laws of transmission of character, and learn enough about your own minds so that you may eliminate all undesirable emotions and dirigate into activity the desirable ones! I believe that only by experimental study can we arrive at the knowledge of parentage we desire.

Can you conceive of a nobler undertaking than that of preparing for the creation of a child? Can you think of anything more beautiful than a mother going off alone into the quiet of her own room, free from all interruptions, for an hour's daily rest and inhibition of all unrestful and evil emotions, and for the dirigation of all the highest aspirations and emotions, and for the contemplation of the greatest subjects known to the human mind? If you do this you will give a legacy to your child better than gold and rank, and you will bring into your life the greatest and the purest joy you can ever know in this world.

Let me repeat that mind activities build brain structures, and according to the systematic character and emotive quality of those activities will be the character of the structures which you will transmit to your child; and after the creation of the

child the growth during the nine months will be promoted or hindered according as the mother throws into her blood the nutritive products of the good emotions and keeps out of her blood the poisonous products of the evil emotions. According to your skill in doing this will you convey to your child the best and the noblest of all legacies—a capable and moral mind.

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## ORGANIZATION.

By Mrs. ELLEN M. HENROTIN,

President of the General Federation of Women's Clubs, Chicago, Ill.

Madam President, Ladies, and Gentlemen: The subject of the address which I have the honor of giving to you this evening is Organization—that great principle, that strongest power of the present century. It is voluntary organization. Organization in some form has been well known for centuries—organizations of force, organizations more or less official—but it has been the nineteenth century that has developed the present forms of voluntary organization. Any demand which voluntary organization makes on the individual is totally different from the demand made by organizations that are official or military. In the past the church organizations demanded of the individual that he should subordinate his life, give it up, as it were, live a separate life; but the new voluntary organizations ask of the individual a fuller individual life rather than a more restricted one. The organizations that are voluntary among men are chiefly political, industrial, religious; those among women are humanitarian and social. This trend toward organization is not confined to our country. Its great power consists in that it is a world power. Women are organizing quite as much in Europe as they are in this country. In England, for instance, the political organizations are much stronger than in America, and they have carried on an agitation which in amount is equal

to the second reading of the bill for the parliamentary franchise of England. In France women are organizing largely on humanitarian lines, not comprehending as yet the social trend which organization has taken in this country. In Germany we find the same phase—largely philanthropic is the aim of most women's organizations. At a Congress, held last summer in Berlin, the German women had become so expert, so well trained by their organizations, that they were able to express themselves with dignity and with force on all subjects which pertain to social, educational, and moral life.

One of the phases of organization in this country is largely social. I am inclined to think that trades unions and industrial organizations will never succeed in this country as they have in England, from the fact that the social element is so strong among us. No matter what the aim may be in an industrial organization, you find that before it has been formed two or three months the women have introduced some social element. That great social force in organizations among women is destined to do away with all the artificial barriers of conventionality, and ultimately it will sweep away even the barriers of competitive industrial conditions. In this great power, first recognized among women not more than thirty or forty years ago, I think we may see that the lead was taken by the missionary and church associations. Then followed the Sanitary Commission; and after that came the great humanitarian associations such as we see to-day, which have done the magnificent work of the Suffrage Associations, the National Council of Women, the General Federation of Women's Clubs; and I believe that the flower and crown of all associations among women came to us in the Columbian Exposition in the Board of Lady Managers, which was all-comprehensive, and in the great Congress of the Columbian celebration; and to that movement is attributable the fact that we are able to-day to hold a Congress of Mothers in the United States.

Now a word as to what organization means. It means a striving after unity. In other words, it is law, and law is God. In all these great organizations specialization is ceasing, as it is in the individual life, and we are able to say that we do

not contend with each other; we do not interfere with each other; we all build up on certain lines to produce a great harmonious whole, each organization bringing its own special work, its own special point of view, until we have that harmonious, general view on which a vast social life must be based, and which is the crown and the aim of all civilization. It was thought, I believe, ten or fifteen years ago, that different associations interfered with each other more or less; but, in watching the race development, we see that that is not so; that we must first specialize in order to reach the point, and finally weave it all into a great whole to get the proper proportions. Now think to-day what this Congress of Mothers means. It means that you are going to your own homes carrying to them the thought that all in the universe tends to order, and you express it by such an association, such a meeting as this. Think of the home. What does the home mean? And believe me, while I speak of it, that we make a mistake to say that any home can be submerged. It never can be. Where you have father, mother, and child, the trinity, you have the essentials of the divine principle of love, and no social conditions can ever submerge it. Take, for instance, the training of the child in the home. We know now that it is the positive, the constructive statement that is of value. And what does that shut out from us? All arguments in the home, all strife, all contention. We know that it is founded in unity. We know that it means only order. Take the individual lives which women used to lead before they correlated their lives with the social life. It was separate, therefore argumentative, alone; without expression, without voice, and therefore it was depressed; it was with an idea that they must live entirely for others. And now, as I have said before, they have changed that little pronoun "I" into "we," and correlated their lives with the entire family and social life. Women are destined in this country, as in all countries, to keep alive ideality. Not long ago, in speaking with a great foreign artist who was visiting this country, he said: "When I see the tremendous civilization here, your men of iron and steel, the great type of men which you are evolving, the most powerful men in the world as a type, I almost despair.

But when I look into the faces of your women, and see the courage of their convictions shining in their eyes, I know that they are pledged to the spiritual side of life, and I know that any cause to which the women are pledged will triumph." And it means that not only in our lives, but in our organizations, we are reading that beautiful word, *reciprocity.* We are learning to co-operate each with the other, to contribute the best which we have for the good of the home; and in such a Congress as this, which can call upon all the science, and all the wisdom not only of this world but of the next, certainly the triumph of motherhood is exemplified. But, above all, it means that women are looking to and depending on themselves; that their own dignity, their own convictions, and no false standard of the outside world shall for the future guide them. In the series of resolutions which have been presented to-day, that one which speaks of the unity of life, one cause correlated with another, is exemplified in the phrase which I will leave with you, "The day of days, the feast day of the human soul, is when the inward eye first opens to the unity of life."

# APPENDIX TO THE REPORT OF THE FIRST NATIONAL CONGRESS OF MOTHERS.

## COMMENTARY ON THE CONGRESS.

The First National Congress of Mothers was held in the Banquet Hall of the Arlington Hotel, Washington, D. C., and was called to order on Wednesday morning, February 17, 1897, by Mrs. Phebe A. Hearst, First Vice-President of the Congress. The audience, led by the Rev. W. A. Bartlett, joined in singing America. Prayer was offered by Rev. William H. Millburn, chaplain of the United States Senate, following which Mrs. Hearst presented Mrs. Theodore W. Birney, President of the Congress, who read the address of welcome, to which Mrs. Mary Lowe Dickinson, of New York city, responded. Mrs. Dickinson, as the President of the National Council of Women, representing the largest organization of women in the world, was most fittingly chosen to speak, not only for the seven hundred thousand and more whom she represents, but for all motherhood.

It is an interesting fact, and one worthy of special note, that the attendance at this meeting was so great that hundreds, unable to gain admittance, were turned away, to the great disappointment of all concerned.

One of the largest churches in Washington was immediately secured for all the subsequent sessions.

Following the morning meeting at the Arlington occurred the mothers' reception at the White House, tendered by Mrs. Grover Cleveland, wife of the President of the United States, who graciously received the two thousand who came in place of

the few hundred that were expected. The afternoon session was held in the First Baptist Church. Even the large audience room of this church was not sufficient to accommodate the many who crowded to attend the Congress. Overflow meetings were held in the vestry and adjoining rooms, where the speakers kindly appeared and delivered their addresses a second time to enthusiastic audiences.

The President of the Congress presided over the main meetings; she was kindly assisted in the overflow meetings by volunteer chairmen who had come as guests to the Congress. Miss Frances E. Newton presided as chairman of the conference work, which formed no small part in the value of the sessions. She was assisted at the various meetings by a number of ladies, who were specially interested in the topics discussed at these conferences.

The address which opened the regular sessions was entitled Primitive Motherhood, and was most ably presented by Mr. F. Hamilton Cushing, of the United States Bureau of Ethnology.

Not a moment was wasted during the three days' Congress. The programme was fully and promptly carried out, only three speakers having failed to attend. Mr. Hamilton W. Mabie, of New York, and Mrs. W. H. Felton, of Georgia, could not be present in person, but sent their papers, which appear in this volume, and in part compensate for the disappointment occasioned by their absence. Mrs. Carrie Stanton Blatch, of New York, was detained by illness. Her address would have been extemporaneous, therefore her affliction was and is our loss. Several charming recitations by Mrs. Margaret E. Sangster, of New York, and by Miss Julia King, of Boston, were rendered upon call from the audience, Mrs. Sangster giving one of her own poems. By request an appropriate song was also given by Mrs. Herbert D. Claude, of Chevy Chase, Md.

Among the pleasant and impromptu affairs were the receptions to the delegates and guests by the Official Board. These were held in the parlors of the Arlington Hotel at the close of the evening sessions. Mrs. Theodore W. Birney, the President, and Mrs. Hearst, the First Vice-President, assisted by other

members of the Board, were constant in their attendance from the early morning sessions to the last hour of each active day.

Numerous resolutions of interest were offered to the Congress; therefore a committee was appointed to receive and formulate them, that in their presentation repetition might be avoided and time saved. As soon as it was known that provision for the reception of resolutions had been made, the expressions and calls for sympathy and indorsement on many good lines of work poured in. The work of classification, assimilation, and condensation had to be done in a very short time, in order to present the results to the Congress and delegates before adjournment. Many of the resolutions offered were excellent. Some of them were repetitions in thought, though different in expression. The committee was instructed that the resolutions must be confined to the work of the Congress, which aims to deal simply and directly with the relations of parent and child; therefore they were obliged to eliminate much that was worthy, and which is already successfully exploited by organizations working for those special ends.

The Board of Officers have been holding frequent meetings since the close of the Congress, under the wise guidance of Mrs. Hearst as presiding officer, Mrs. Birney having been called to the Pacific coast. As a partial result of the earnest work done, they have prepared and adopted a "Declaration of Principles," which is now given, together with the promise of a leaflet, which will be issued by the Board in the autumn. This leaflet will further define the plans and the character of the work to be done, and will especially explain the status of delegates. This circular will be sent on application, and to all having ordered this report.

Any information concerning the work of the Congress may be obtained by applying to the "Secretary of the National Congress of Mothers," Washington Loan and Trust Building, Washington, D. C., inclosing a stamped and addressed envelope for a reply.

The success of the movement reported in this volume is due to its friends, who contributed in many ways. Among these,

Mrs. Hearst's name stands foremost. Contributions in money were also received from Mrs. George Westinghouse, Mr. I. W. Drummond, and Mr. Edward B. Brown, while others gave freely of their time and thought. The work of preparing the programme fell unexpectedly upon the Corresponding Secretary, Miss Butler, who, though assisted by friendly advice, must receive the full credit for rare perseverance and judgment in accomplishing this work in the remarkably short space of six weeks.

Throughout the land the press has been a power, disseminating the facts of our existence and promoting our cause. To one and all, hearty thanks are extended and continued interest invited.

The Board of Officers desires to learn of all work organized on lines similar to that of the National Congress of Mothers, and cordially invites co-operation.

The Committee on Literature has prepared a List of Books which it is believed will be helpful to mothers' clubs and to individuals. The list may be found on the last pages of the Appendix.

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## LIST OF DELEGATES.

NOTE.—If the name of any delegate is omitted, will such send word, with the full address of delegate, to the clerk, Headquarters of National Congress of Mothers, Washington Loan and Trust Building, Washington, D. C.

Adams, Miss Sarah, care of Pine Tree Kindergarten Association, Portland, Me.

Adams, Mrs. W. I. L., 249 Orange Road, Montclair, N. J.

Ager, Mrs. J. C., 98 South Eliot Place, Brooklyn, N. Y.

Alger, Mrs., care of Mrs. Fessenden, 171 Tremont Street, Boston, Mass.

Allen, Dr. Mary Wood, Ann Arbor, Mich.

Allen, Miss Willette, Atlanta, Ga.

Allen, Mrs. C. E., International Kindergarten Union, Salt Lake City, Utah.

Allen, Mrs. John A., 1520 Mississippi Avenue, St. Louis, Mo.

Ambler, Mrs. J. M. B., Chatham, N. Y.

Amies, Mrs. Olive Pond, 1438 Richfield Street, Philadelphia, Pa.

Anthony, Mr. Herbert Mills, 1207 Market Street, San Francisco, Cal.

Appleton, Mrs. B. Ross, Public Library Association, Brooklyn, N. Y.

Atwell, Mrs. Edwin, Mount Holyoke Alumnæ, New York city.

Aus, Mrs. Elizabeth Lange, Box 9, Brookland, D. C.

Bailey, Mrs. Fannie J., Rectory, St. Peter's Church, Albany, N. Y.

Bailey, Mrs. I. D., care of Young Men's Christian Association, Washington, D. C.

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Ball, Mrs. Farland Q., 15 Washington Street, Chicago, Ill.

Barnes, Mrs. C. P., Louisville, Ky.

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## ADDENDA.

*(Names inadvertently omitted in the first edition.)*

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Burt, Mrs. Mary T., President New York State Women's Christian Temperance Union.

Claude, Mrs. Herbert D., Chevy Chase, Md.

Graham, Mrs. John T., Mount Washington, Md.

Hilton, Mrs. Jessie Brown, Secretary Mothers' Meetings and Representative Purity Department, Women's Christian Temperance Union, Evanston, Ill.

Stanwood, Mrs. Louise B., Evanston Woman's Club, Evanston, Ill.

---

## GREETINGS.

Alumnæ Club, Louisville, Ky.

Chester Woman's Suffrage League, Chester, Pa.

Chrisfield, Charlotte L., Washington, D. C.

Conway, Miss Clara, Chairman of the Woman's Department Tennessee Centennial and International Exposition.

Cranford Women's Christian Temperance Union, Cranford, N. J.

Detroit Woman's Club, Detroit, Mich.

Gambee, Mrs. Louise H., Chattanooga, Tenn.

Georgia Federation of Women's Clubs, Atlanta, Ga.

Herbert, Mrs. Katharine W. D., New York city.

Ladies' Aid Society, Presbyterian Church, Cranford, N. J.

Ladies' History Club, Sioux Falls, South Dakota.

Martha Ball Washington Monument Association.

Mary F. Thomas Women's Christian Temperance Union, Richmond, Ind.

Masters, Mrs. Hardin W., Lewiston, Ill.

Mothers' and Teachers' Association, Arlington, Hudson County, N. J.

Mothers' Society, Afton, Iowa.

Newson, H. D., New York city.

Norwegian Woman's Society, Christiania, Norway.

Oswego Mothers' Club, Oswego, N. Y.
Philadelphia Women's Christian Temperance Union, Philadelphia, Pa.
Riverside Culture Club, Cincinnati, Ohio.
Severance, Mrs. Caroline Seymour, Los Angeles, Cal.
Sibley Mothers' Club, St. Paul, Minn.
Singer, Mrs. Mary Shepherd, Brooklyn, N. Y.
South End Mothers' Club, Grand Rapids, Mich.
State Council of Mothers, South Dakota.
Star of Bethlehem Church, Sing Sing, N. Y.
St. Louis Central Women's Christian Temperance Union, St. Louis, Mo.
Watts, Mrs. Grace G., New Orleans, La.
Wednesday Morning Club, Cranford, N. J.
Willard, Miss Frances E., President of the World's and National Women's Christian Temperance Union.
Woman's Club, Louisville, Ky.
Woman's Republican League, Brooklyn, N. Y.

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## COMMITTEE ON RESOLUTIONS.

Mrs. Ellen A. Richardson, Boston, *Chairman.*

Mrs. Ellen M. Henrotin, Chicago.
Countess Cora Di Brazza, New York.
Mrs. H. M. Cooper, Little Rock, Ark.
Miss Janet Richards, Washington, D. C.
Mrs. Agnes Kemp, Harrisburg, Pa.
Rachel Foster Avery, Philadelphia.
Mrs. Burton Smith, Atlanta.
Mrs. John T. Graham, Mt. Washington, Maryland.
Mrs. Edwin Atwell, New York.
Mrs. H. A. Stimson, New York.

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## RESOLUTIONS AS ADOPTED BY THE NATIONAL CONGRESS OF MOTHERS AND DELEGATES.

*Whereas,* This is the first great National Congress of Women ever gathered about the single idea of maternity and the improvement of the relation of mother and child; and

*Whereas*, We desire that the influence of this meeting shall be as far-reaching as possible; therefore

*Resolved*, That we indorse the work of the Universal Peace Union, and, second, the suggestion made to the mothers, instructors, and citizens of America that lessons of peace must first be taught by harmony at the hearth, and contained in the following

SEVEN RULES OF HARMONY.

1. I hereby promise to make the sacred spirit of peace a living power in my life, and to contribute all the time, thought, and money that I can to its diffusion.

2. I promise never to listen without a protest to insinuations, vituperations, or unjust accusations against the members of my family or against my fellow-citizens.

3. I promise to seek to understand the spirit of the national laws, to obey those that exist, and to interest myself fervently in the modification of all those which tyrannize any class of fellow-citizens.

4. I promise to dedicate my thought and influence to the development of the national and patriotic spirit, and not to criticise without purpose the administration of the family or of the nation.

5. I promise to treat all birds and beasts and all existencies of the animal and vegetable worlds with justness and gentleness, and not to destroy, save for self-preservation and for the protection of the weak. Instead, my object shall be to plant, to nourish, and to propagate all that will lead to the moral and physical amelioration of my family, my home, and my nation.

6. I promise to teach to my children and my dependents everything with regard to justice and peace which I shall learn, and to seek to develop within them the sentiments to which I am hereby dedicating myself.

7. I promise to seek each day to utter some word or to perform some action which may promote the cause of peace, whether at home or abroad.

*Resolved*, That the National Congress of Mothers heartily approves the founding of a National Training School for Women, that the women of America may be taught the methods of mak-

ing hygienic homes, and of becoming intelligent mothers; in a word, that they may be taught the laws of health and heredity.

*Resolved,* That we use our influence to encourage legislation in our various States and Territories to secure kindergarten departments in our public schools. Furthermore, it is recommended that every woman's organization in every State in our Union be invited to co-operate in the establishment of adequate training schools for kindergartners.

*Resolved,* That we will endeavor to exclude from our homes those papers which do not educate or inspire to noble thought and deed, and that our influence shall be used to so cultivate the public taste that it will exact from the press and artists that which educates and refines. We protest against all pictures and displays which tend to degrade men and women or to corrupt or deprave the minds of the young, and all advertisements which offend decency.

*Resolved,* That we shall try to influence both Houses of Congress to raise the age of protection for girls to eighteen years, at least, in the District of Columbia and the Territories.

*Resolved,* That, as we have a National Executive Board, we ask our officers to continue national headquarters at Washington, D. C., from which a Press Committee shall send out each month, to all newspapers agreeing to publish them regularly, articles germane to our objects and information relative to the progress of our work; that circulars of information and leaflets, setting forth the best methods of work, be prepared and furnished at cost to those wishing to purchase them; and that, while we deem State organization at present inadvisable, we recommend that the members of this Congress carry home to the respective organizations which sent them as full reports as possible of its sessions, and strive to make it the inspiration toward the formation of Mothers' or Home Sections in the local organizations already formed, and of Mothers' Clubs outside of already existing associations.

*Resolved,* That the Committee on Resolutions do hereby recommend:

1. That the National Congress of Mothers hold annual meetings.

2. That, in order to promote permanent organization and preserve the national character of this movement, the National Congress of Mothers meet *every other year* at the nation's capital, Washington, D. C., the alternate or intermediate Congresses to be held at such places as may be hereafter designated.

3. That the next National Congress of Mothers be held in Washington, D. C., in the year 1898, the date of meeting to be decided upon by the National Executive Board.

*Resolved*, That the Mothers' Congress has made manifest the earnest desire and determination of the women of our land and elsewhere to give the children committed to their care the advantages of pure thought and high endeavor; therefore, believing that law is love and that love is the highest expression of God, and hence the ruling power of the universe, and that its perversion and prostitution is the sole source of evil, we exhort all mothers to a closer walk with our Father and Mother God, by whose nurture and admonition our children must be brought up if life is ever to be worth living.

*Resolved*, That the members and delegates of the National Congress of Mothers express their cordial appreciation of the hospitality which has been extended to the Congress by the residents of the city of Washington, and return their sincere thanks for the courtesies extended.

The National Congress of Mothers especially appreciates the reception tendered it by Mrs. Grover Cleveland, who stands before the country as a gracious and beautiful ideal of motherhood. We feel that in her life she has exemplified the principles for which this Congress stands.

In the lady to whose unbounded hospitality and far-sighted wisdom is due the abundant success of the First National Congress of Mothers we recognize not only the home mother, but the world mother.

To the presiding officer, Mrs. Birney, whose devotion for all mothers brought her across the continent to serve their cause; to the Vice-Presidents; to the Secretary, Miss Butler, who has so faithfully performed the many duties which devolved upon her in the absence of the President; to the speakers, who have contributed from the wisdom of all science, research, philosophy,

and experience; to the press, which has so fully disseminated the deliberations of this body; to the associations which have sent delegates, and have thus multiplied the influence and efficiency of the National Congress; and to the great audiences which, notwithstanding the disadvantages entailed upon all by the unexpected numbers in attendance, have preserved the harmony of spirit and the graceful courtesy which have lightened and brightened the labors of all—to each and all of these the Committee on Resolutions beg to express for the Congress their congratulations that the First National Congress of Mothers adjourn to take into our homes the spirit of co-operation in the cause suggested in the call for the Congress.

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## DECLARATION OF PRINCIPLES OF THE NATIONAL CONGRESS OF MOTHERS.

First. The name of this Association shall be the National Congress of Mothers.

Second. The objects of this Association shall be to promote conference on the part of parents concerning questions most vital to the welfare of their children, the manifest interests of the home, and in general the elevation of mankind.

Therefore annual meetings will be held, at which the best thoughts may be presented upon all subjects bearing upon the broader and higher physical and mental, as well as on the spiritual, training of the young. This Association purposes to inculcate love of humanity and love of country, to encourage closer relations between home influences and school life, to promote kindergarten principles from cradle to college, to seek to create in all those characteristics which shall elevate and ennoble—in short, to work for life development from the standards of knowledge, truth, peace, and harmony.

Third. To the annual meetings shall be invited all persons interested in the objects and purposes of this Association, and especially will all parents' clubs and organizations having de-

partments devoted to the study of the family interests be invited to send delegates, to the end that the thought of the nation may be concentrated in this important national movement, which will make for enlightened parenthood and for a race of full birth-rights.

Fourth. The officers of this Association shall consist of a President, four Vice-Presidents, a Secretary, and a Treasurer, who shall also be the Executive Committee, and who, with the Chairmen of the Committees on Arrangements, Entertainment, Literature, Resolutions, and Transportation, shall constitute the Board of Managers.

Fifth. The Executive Committee shall consist of the officers as above stated; the Resolutions Committee shall consist of seven. All other committees shall consist of five persons. The officers shall serve for a term of three years, and the chairmen of the committees for one year. Their successors shall be elected by the Board of Managers at the annual meeting. Members of the committees shall be elected annually by the Board, but only the chairmen shall be members of such Board.

Sixth. The National Congress of Mothers shall hold annual meetings, every alternate meeting to be held in Washington, the place for holding the intermediate meetings to be selected and determined by the Executive Committee. The Board of Managers shall hold monthly meetings in the city of Washington for the conduct of the business pertaining to the National Congress of Mothers. Special meetings may be held at the call of the President or at the written request of five or more members.

Seventh. The Board of Managers shall have power to enact by-laws for the transaction of business.

Eighth. Since the National Congress of Mothers is the medium of communication for the exchange of thought for the enlightenment of parenthood and the betterment of child life, the Board invites co-operation of old workers and new students, that their various interests may be harmonized and an alliance formed which will be an aid and inspiration to all.

A leaflet will be issued by the Board in the autumn further defining the plans and character of the work, especially in regard

to the status of delegates, which will be sent to all ordering the report of the first Congress; also upon application at the office, Washington Loan and Trust Building.

*April, 1897.*

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## LIST OF BOOKS.

In the Addenda will be found the information promised in leaflet form; also an explanation of the methods by which it is hoped the heavy expenses of this rapidly growing work may be met.

In arranging this list of books for mothers' clubs or home reading, there is no attempt to make it more than a suggestive list.

The realm of books is so great that one should enter it cautiously and seek only the best. Believing that a few books well chosen, carefully read, studied, and discussed are of more real value than a great library superficially treated, the following list is given and for convenience is subdivided into two sections:

1. Books practical and helpful to parents, pertaining specially to child culture.

A Great Mother. Willard. ~~$2.~~ 1.60
A Handbook for Mothers. Mary Louisa Butler. ~~30~~ 15 cents.
Apperception. Lange. $1.
As a Matter of Course. Call. $1.
A Study of Child Nature. Harrison. $1.
Beckonings from Little Hands. Du Bois. $1.25.
Bits of Talk about Home Matters. H. H. $1.
Child Life in Art. Hurll. $2.
Childhood in Literature and Art. Scudder. $1.25.
Children's Rights. Wiggin. $1.
Children, their Models and Critics. Aldrich. 75 cents.
Children's Ways. Sully. $1.25.
Comenius's School of Infancy. W. S. Monroe. $1.
Early Training of Children. Malleson. 50 cents.
Education. Spencer. $1.25.
Education of Man. Froebel. $1.50.

Essays on Books and Culture. Mabie. $1.25.
Facts and Fiction. Gardener. 50 cents.
Froebel and Education through Self-activity. Bowen. $1.
Froebel's Mother Play, Mottoes, and Commentaries. Blow. $1.50.
Gentle Measures in the Management of the Young. Abbott. $1.75.
Hints on Child Training. Trumbull. $1.
Home Occupations. Beebe. 75 cents.
Infant Mind. Preyer. $1.
Kindergarten and Child Culture Papers. Barnard. $3.50.
Law of Childhood. Hailman.
Lectures to Kindergartners. Peabody. $1.
Leonard and Gertrude. Pestalozzi. 90 cents.
Mental Affections of Childhood and Youth. J. Langdon Smith. $4.50.
Methods of Mind Training. Aiken. $1.
Myths and Mother Plays. Wiltse. $1.
Moral Instruction of Children. Adler. $1.50.
Nursery Ethics. Florence Hull Winterburn. $1.
Picture Work for Mothers and Teachers. Hervey. 30 cents.
Power through Repose. Call. $1.
Prisoners of Poverty. Campbell. $1.
Reminiscences of Froebel. Bülow. $1.50.
Republic of Childhood. Wiggin-Smith. $1 each.
Vol. I. Froebel Gifts.
Vol. II. Froebel Occupations.
Vol. III. Kindergarten Principles and Practice.
Senses and Will. Preyer. $1.50.
Songs and Music of Froebel's Mother Play. Blow. $1.50.
Studies of Childhood. Sully. $2.50.
Studies in Education. Dr. Earl Barnes. $1.
Symbolic Education. Blow. $1.50.
The Children of the Poor. Riis. $2.50.
The Child, its Spiritual Nature. Lewis.
The First Three Years of Childhood. Perez. $1.
The Intellectual and Moral Development of the Child. Compayré. $1.50.

The Life and Educational Works of John Amos Comenius. Laurie. $1.
The New Womanhood. J. C. Fernald. $1.25.
The Psychology of Childhood. Tracy. 90 cents.
Your Little Brother James. 75 cents.

The following short list is specially recommended to the careful perusal of parents, and to their judgment is left the advisability of passing the books on to their children:

What a Young Boy Ought to Know. S. Stall, D. D. $1.
What a Young Girl Ought to Know. M. Wood-Allen. $1.
What a Young Man Ought to Know. S. Stall, D. D. $1.
What a Young Woman Ought to Know. M. Wood-Allen. $1.
Almost a Man. M. Wood-Allen. 25 cents.
Almost a Woman. M. Wood-Allen. 25 cents.

2. Books helpful to mothers in the instruction and entertainment of their children.

American History Stories. Pratt. Four volumes. Each, 36 cents.
Buz: or Life and Adventures of a Honey Bee. Noel. $1.
Boys and Girls in Biology. Stevenson. $1.
Century Book for Young Americans. Brooks. $1.50.
Child's Garden of Verses. Stevenson. $1.
Child Stories from the Masters. Menefee. $1.
Finger Plays for Kindergarten and Nursery. Poulsson. $1.25.
Five books by Jane Andrews. Each, 50 cents.
1. Seven Little Sisters. 2. Each and All. 3. Stories Mother Nature told her Children. 4. Ten Boys who Lived on the Road from Long Ago till Now. 5. Geographical Plays.
Greek Heroes. Kingsley. 50 cents.
In the Child's World. Poulsson. $2.
In Story Land. Harrison. $1.
Little Knights and Ladies. Sangster. 75 cents.
Love Songs of Childhood. Field. $1.
Madam How and Lady Why. Kingsley. $1.
Appletons' Home Reading Books.
Story of the Birds. Baskett. 65 cents.
The Plant World. Vincent. 60 cents.

Appletons' Home Reading Books.
The Story of Oliver Twist. Kirk. 60 cents.
In Brook and Bayou. Bayliss. 60 cents.
The Hall of Shells. Hardy. 60 cents.
Uncle Sam's Secrets. Austin. 75 cents.
Curious Homes and their Tenants. Beard. 65 cents.
Uncle Robert's Visit. Parker. 50 cents.
Harold's First Discoveries. Troeger. 30 cents.
Song of Life. Morley. $1.25.
Stories from Birdland. Chase. 30 cents.
Stories of Colonial Children. Pratt. 80 cents.
Stories of Great Men. 30 cents.
Stories of Great Inventors. 30 cents.
Stories of Industries. Vols. I and II. Each, 40 cents.
Stories of New York. 40 cents.
Stories of the Red Children. Brooks. 30 cents.
Story of Ulysses. 30 cents.
The Story of a Piece of Coal. Martin. 40 cents.
Child's Garden of Song. William L. Tomlins. $2.
Songs for Little Children. Eleanor Smith and Alice H. Putnam. Paper, each, $1. Cloth, $1.25.
Song Stories for the Kindergarten, by Misses Mildred and Patty Hill. $1.25.

### Children's Classics.

*Books of which no child should be deprived.*

"Perhaps it is reckless to be so decided about these books, but the following reasons are responsible:

"1. Such books as Arabian Nights, Swiss Family Robinson, Robinson Crusoe, Baron Munchausen, and Gulliver's Travels can never be read in after life with the same vim and enjoyment as in childhood. And they really are part of the foundation of literature. Allusions to Aladdin's lamp, Crusoe's man Friday, and all the other characters are met with daily, and it becomes a *study* in adult life to trace the allusions—it is simply recreation in childhood.

"2. Little Women, Little Lord Fauntleroy, and Donald and

Purified Edition

Dorothy are beautiful stories of home life and devotion; a phase of social life rendered partieularly necessary of development by the independent life of the average American child.

"3. Mrs. Craik's Fairy Book, Hawthorne's Tales, and the Water Babies are types of the best fairy stories.

"4. The Jungle Book, Toto, Black Beauty, and the Dog of Flanders are animal stories, and develop kindness and a friendly consideration for the brute creation."

Little Women. L. M. Alcott. $1.50.
Arabian Nights' Entertainment. $1.
Little Lord Fauntleroy. Mrs. Franees Burnett. $2.
Fairy Book. D. M. Craik. 90 eents.
Robinson Crusoe. Defoe. $1.
Donald and Dorothy. M. M. Dodge. $1.50.
Tanglewood Tales. Nathaniel Hawthorne. $1.
Wonder Book. Nathaniel Hawthorne. $1.
Tom Brown's School Days. Thomas Hughes. $1.
Jungle Book. Rudyard Kipling. $1.50.
Water Babies. Charles Kingsley. $1.
Dog of Flanders. Rame. $1.50.
Baron Munehausen. Raspe. $1.
Joyous Story of Toto. Laura Richards. $1.25.
Black Beauty. Sewell. $1.
Gulliver's Travels. Swift. $1.
Swiss Family Robinson. $1.
Being a Boy. C. D. Warner. $1.25.
Timothy's Quest. K. D. Wiggin. $1.

A much more comprehensive book list, embraeing the following headings, is in eourse of preparation, and will be sent after November 1st to any one inelosing a two-cent stamp with address:

(a) Stories for Young Children.
(b) Poetry for Little Folks.
(c) Stories of the Home.
(d) Tales of Travel and Adventure.
(e) Romance.

(f) Myths, Fables, and Fairy Tales.
(g) Animal Studies (for parents).
(h) Science, Out-of-door Books, and Stories of Animals.
(i) History, Historic Tales, and Biographies.
(j) Juvenile Games.

In response to an urgent demand to supply direct from our office books mentioned in our list, there has been organized a "Book Department," and arrangements made to fill orders. This is done to promote the organization and educational development of mothers' clubs throughout the country.

Clubs will be given a liberal discount.

Individuals ordering not less than five books will also be allowed a discount. In all cases postage or expressage must be prepaid.

In response to numerous requests, copies, in pamphlet form, of all addresses delivered at the First National Congress of Mothers will be mailed for five cents each, or four dollars per hundred.

Checks for less than one dollar not accepted. Sums under that amount payable in postal money orders or stamps. Checks or money orders should be made payable to Treasurer National Congress of Mothers. Price must accompany orders, and be sent to Secretary National Congress of Mothers, Washington Loan and Trust Building, Washington, D. C.

Arrangements have been made to issue more promptly in future the report of the proceedings of the Congress.

*No advertising matter of any kind will be accepted.*

Price of Second Edition, in paper binding, 35 cents. In cloth, $1.15. Postage free.

# ADDENDA TO THE SECOND EDITION.

All interested in the National Congress of Mothers will be glad to know that the work is progressing most successfully.

The interest manifested has been both general and enthusiastic, scores of letters of inquiry and indorsement having been received by the National Secretary at headquarters in Washington. In a word, it may be said that the outlook for additional success and constantly growing influence is most encouraging.

Mrs. Birney, President of the National Congress of Mothers, has returned from the Pacific coast and resumed her residence in Washington, and is devoting herself with renewed zeal to the work of the Congress, to which, in this her time of deep bereavement, she has consecrated her best energies, hoping to make it her life work.

Numerous invitations have been received to hold Mothers' Congresses in various cities and States, but, deeply as the parent Society appreciates all such local expressions of interest, it has thus far seemed impossible to assist in inaugurating local congresses, as the work of the National Congress claims the entire time and attention of the National officers.

We are glad in this connection to note that in a number of States (including New York, Pennsylvania, California, Nebraska, Ohio, Illinois, and others) numerous mothers' clubs have been formed, and that many of the woman's clubs not dedicated especially to mother's interests have decided to devote the intervening months before the next Mothers' Congress to the study of subjects exclusively pertaining to this work.

The National Congress of Mothers does not appoint State officers, and in no way assumes to dictate to, direct, or control

State organization. It simply requests that, in order to avoid confusion, if the word "congress" is used in the title of any such organization the name of the State be used also, as, for example, "The Mothers' Congress of the State of New York," or the "Pennsylvania Mothers' Congress."

The secretaries of clubs will kindly make copies of the following, and forward with answers to Mrs. Louise H. Earle, Secretary National Congress of Mothers.

Date of organization of club.

Name of city and State.

Name of club.

Number of members.

Club meetings. How often?

Average attendance.

How many children are represented by the mothers of your club?

Average ages of the children.

Do you have occasional evening meetings which the fathers can attend, and do you also invite to such meetings ministers, educators, and others interested in the development and education of children?

If so, do you notify them in advance of the topics selected and invite them to take part in the discussions?

Has the club a library?

If so, mention titles of books.

Give list of subjects discussed in the past.

Give topics proposed for future study and discussion.

Have you free kindergartens in your community?

Have you day nurseries in your community?

Leaflets will be issued from time to time in answer to special queries and giving reports from mothers' clubs organized throughout the country.

It is therefore requested that clubs notify us promptly of place and date of organization, name chosen, names of officers, and special lines of work proposed.

Each club of not less than five members will be entitled to a delegate. Clubs of twenty members or more will be entitled to two.

Delegates attending the National Congress will be given badges and specially accredited seats on the floor of the house in exchange for credentials.

All clubs and organizations intending to send delegates will please notify the National Secretary as soon as practicable.

The next Congress will be International in character.

It is the earnest wish of the Association that all who have the interests of childhood at heart, whether men or women, will endeavor, as far as possible, to attend the sessions of the next Congress, to be held in Washington in May, 1898.

It is also hoped that all mothers' clubs and organizations of any kind which are in sympathy with this movement will hold daily meetings in their respective communities during the week the National Congress is in session, and at such conferences will arrange for a local mass meeting to be held upon the return of the delegates from Washington.

The Congress will be in session six days.

The first day will be devoted to receiving delegates, distributing badges, hearing reports of National officers and five-minute reports from clubs represented.

The second and third days will be devoted to questions bearing chiefly upon the relations of mother and child.

On the fourth and fifth days subjects involving the duties of *both parents* will be discussed.

The sixth day will be given to a discussion of methods to be employed—from the individual, social, municipal, and national standpoints—which shall give to the child both before and after birth such conditions as shall insure to each successive generation a higher type of humanity.

General receptions will be held on the first and final evenings of the Congress.

*The Congress has no official organ,* nor does it indorse any particular magazine. There are so many helpful periodicals already in the field pertaining to child culture that it would be inadvisable at the present time to discriminate in favor of any special one.

We think, however, that it would be greatly to the interest of all magazines devoted to child culture and motherhood to

work *with* us, as the circulation of such periodicals must be materially increased by the national interest stimulated by our work.

At the next Mothers' Congress an opportunity will be afforded for an exhibition of books and periodicals containing matter germane to the objects of the Congress.

Publishers and editors desiring to avail themselves of this offer will please notify the National Secretary by or before March 15th, sending sample copies of publications which they wish to exhibit.

At the close of the Congress excursion rates may be obtained to all points of interest around Washington, such as Mount Vernon, Arlington Heights, Luray Caverns, Natural Bridge, Old Point Comfort, and neighboring cities.

A Bureau of Information and temporary post office will be established in the building where the Congress is held, to be open from 8.30 A. M. to 10.30 P. M.

All mail for delegates and visitors can be addressed "Care National Congress of Mothers, Washington, D. C." Accommodations in Washington can be secured by delegates applying in advance to Mrs. J. H. McGill, Chairman of the Committee on Entertainment, Le Droit Park, D. C.

Registration books for each State, alphabetically arranged, will be at the Bureau of Information, and delegates and visitors can through this medium easily learn the whereabouts of their friends.

All resolutions upon which the clubs desire the Congress to take action must be sent to the office *not later than April 1, 1898.*

The expenses of the Congress during the past have been generously met by Mrs. Phebe A. Hearst, who has also contributed liberally toward the future work, but the Board of Managers feel that the time has come when the public should be given an opportunity to aid in forwarding this movement. Accordingly, a fund is being raised which is called a Memorial Fund, and to which all are asked to contribute. There is scarcely a home in the land which has not been visited by the Angel of Death, and any sum, however small, sent in memory of a deceased loved one will be gratefully received and duly recorded,

with the name of the donor and the one in whose memory it is sent.

Such contributions will enable the Congress to continue and enlarge the scope of its work for childhood. To those with ample means whose hearts have been bereft, we suggest that they make an additional donation for the purchase of traveling libraries germane to this work, to be sent to such clubs as can afford but a meager supply of books, each library to bear the name of the one in whose memory it is given. A special committee will purchase the books, and see that the libraries are in constant use, the clubs to pay charges of transportation and, in some instances, a nominal sum, which will be set aside to replace such books as become too worn to travel, thus rendering the library perpetual.

The donors of such libraries will receive an annual report, stating the number of clubs to which the library has been sent during the year. Copies of letters conveying information from club officers as to the work accomplished through the agency of these libraries will also be circulated.

A small yet helpful library can be purchased for five dollars, while larger sums would enable us to multiply our opportunities for good.

All checks or money orders donated to either of the above funds should be made payable to Treasurer National Congress of Mothers, and addressed to

*Secretary National Congress of Mothers,*

WASHINGTON LOAN AND TRUST BUILDING,

WASHINGTON, D. C.

*October, 1897.*

Job 3053 for .....

Mend by B Time 2'40 - 2:48

[Unusual mending time charged extra] .....

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Before sewing, Score .... Press .... Strip Sect ....
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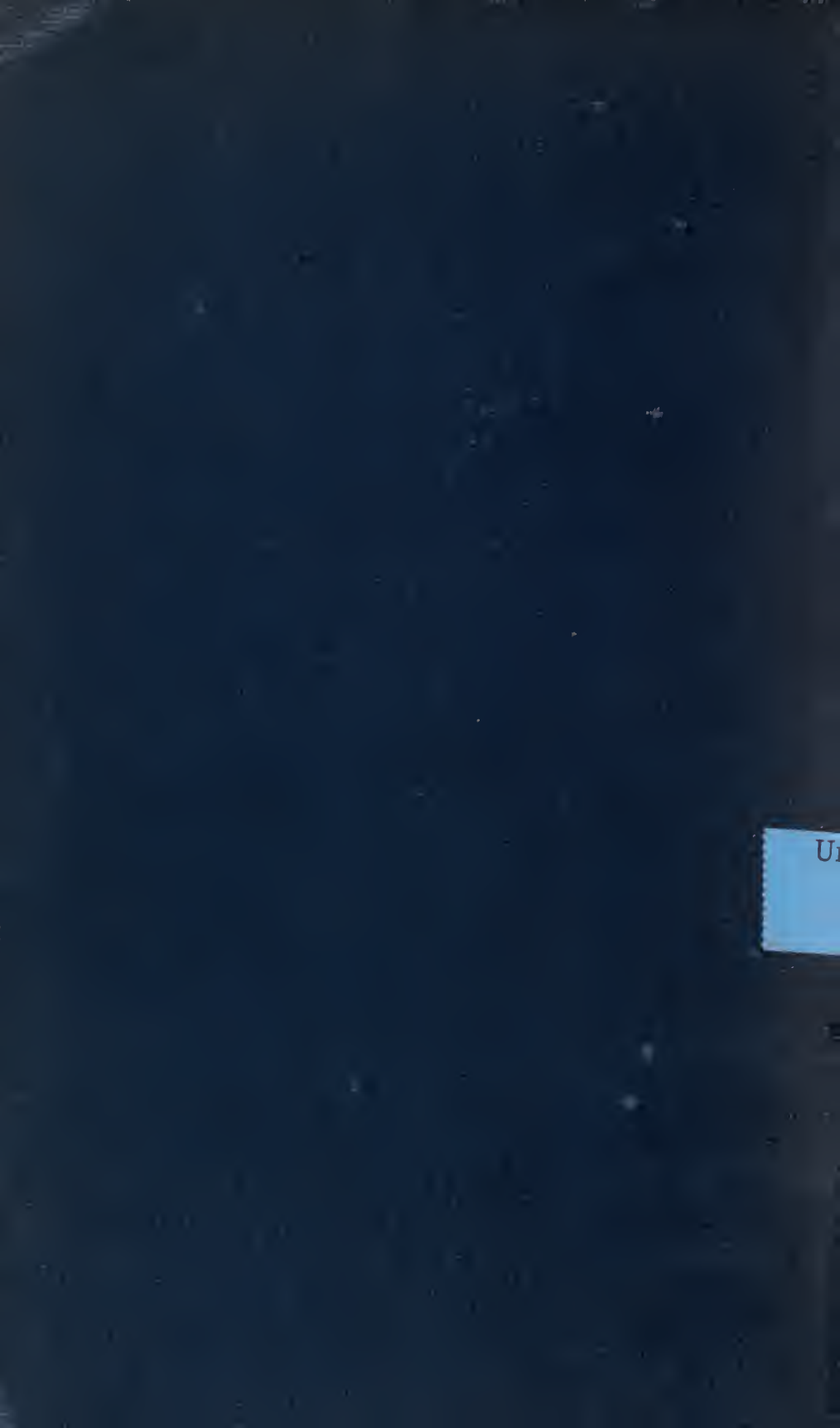
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